

Light of Truth

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LEROY BERRIER.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COL'S OIL

SEEN AND UNSEEN

By Lillian Whiting

NUMBER 11

"I should fear for a revealed religion incapable of expansion according to the needs of man. What comes from God has life in it, and certainly from all the growth of living things, spiritual growth cannot be excepted. . . . What are these intelligences, separated, yet relating and communicating? What is this state? . . . No truth can be dangerous. What if Jesus Christ be taken for a medium, do you say? Well, what then? As a perfect man He possessed, I conclude, the full complement of a man's faculties. But if He walked on the sea as a medium; if the virtue went out of Him as a mesmeriser, he also spoke the words which never man spoke; was born for us and died for us and rose from the dead as the Lord God our Saviour. The whole theory of Spiritualism, all the phenomena, are strikingly confirmatory of revelation; nothing strikes me more than that. Hume's argument against miracles (a strong argument) disappears before it and Strauss's conclusions from a priori assertion of impossibility fall in pieces at once. . . . We are entering as a reformation far more interior than Luther's." Elizabeth Barrett Browning.

It was in January of 1861 that Mrs. Browning wrote the above in a private letter to a friend, and although some 37 years have passed, the words are almost as appropriate today. Especially the last sentence: "We are entering on a reformation far more interior than Luther's." Kant, that finest and most subtle of seers, predicted that a time was at hand in a not remote future when there should be experienced "A communion actual and indissoluble" between spirits clothed in flesh and spirits clothed in fairer forms. We stand on the very threshold; on the very dawning of that time.

The acceptance of the one most important truth that has been revealed to the world since the time of Christ grows larger, broader and more universal daily. Even those who accepted the philosophy find they had not believed too much, but too little. This ethereal world is apparently in entire correspondence with the physical world. As a condition and not a locality it exists side by side; even more—it actually interpenetrates all this physical world and it thus presents to us a realm of potency which if we can but learn to use, will enable us to render our lives here far more significant and useful.

In the winter of 1896-7 Dr. Elmer Gates in Washington made a series of significant experiments. He had prepared a small room hardly larger than a cell in which neither light nor sound could possibly enter. Wall after wall covered with various prepared surfaces enclosed it, and once within one might, indeed, well defy all the sights and sounds of the external world. It was these that he desired to shut out and to thus create for himself a sanctuary for higher vibrations. The experiment offered him a number of curious results, not all of which I am at liberty to mention. But for one thing he found on thus excluding all sense vibrations that he could "tap," so to speak, any subject he wished and draw information regarding it; whether music, mathematics, science, invention, what you will. The explanation suggests itself. We are now in and of the spiritual world only that we are imprisoned in the senses. It is as if a

man were nailed up in a box placed in a room. The man would be in the room as well as the persons who were walking about on the floor, only that, confined by a denser medium, he was shut out from easy communion with those who were not so confined. Concentration is merely the shutting out of the sense perception, the escaping from the imprisonment of physical limitations. But the higher form is not the experiment of enclosing one's self in a barrier and exclude sight and sound; a fixing the eye upon any special object to induce a kind of self-hypnotisation, but rather to keep one's thought, one's conscious life continually in the heavenly world. The assertion in Psalms that no evil can assail the man whose heart is stayed upon the Lord is merely this truth expressed in other terms.

"But this is not practical, or possible," cries some one. "It is necessary to keep our thoughts fixed on any work, our business, etc."

Is there not a way? Suppose the teacher going in the morning to his school, instead of falling into any train of anxious meditation or anxiety over his work or circumstances, should instead lift up his heart to the Lord with gratitude that he may co-operate and aid in any degree in the great work of enlarging and illuminating and developing life. Let him enter on his work with this thought alone, and how uplifted will he be; how wonderfully helped and invigorated by invisible influences, by unseen helpers. His heart is "stayed upon the Lord;" in other words, he has gone into the spiritual world; he has stepped upon a higher plane, and he is in the marvellous currents of spiritual life.

Again, this is of the greatest value in making friends. One meets a loss; he is placed under inharmonious conditions; he is under enforced necessities and he sees no way out. He sees no end to it. "I shall always," he says to himself, "be a poor man. I have not had opportunities or privileges; the future stretches before me as merely a perpetual repetition year after year, of struggle and trial."

Now, this is only the blindness to view, and not the view itself. The entire atmosphere is charged with the the highest potency. There is a power which we may grasp at any moment to utterly transform existing conditions. Why conditions are plastic. They are as clay in the hands of the potter. Everything one desires is in solution, as it were, in the air. The only danger is the spiritual danger of choosing that which, however desirable, is not really best for us, and this danger is obviated by holding all things to the one perfect standard of the mind stayed upon God. Life is simply a succession of conditions. One need not in the least wait for death in order to enter on the conditions of the spiritual world. He has but to live in the spirit now; that is, as he goes to the plow, the office, the school or the laboratory—whatever his work or place—he has but to harmonize himself as being glad and joyful to co-operate with the divine power that is over all in whatever way he can, and the spiritual life, thus beginning to grow, will so increase that he shall come to live the life of spiritual freedom; of controlling, rather than to be controlled by circumstances; of transcending his limitations. We are entering upon a time

when all this is far more easy than ever before. We are entering upon a higher round of life where we shall soon be in easy and natural communion with our friends and companions in the Unseen. Meantime, even now, we may talk to them, and circumstances and results will prove to us that they have heard and understood what we say.

There is no little interest in Spiritualistic thought in Paris, and in the autumn, on my return here, I hope to meet Mr. Flammarion and write you of him. Next week I am leaving Paris for Lucerne and Interlaken, Milan and Venice, with the anticipation of joining Miss Josephine C. Locke in Rome and journeying with her to Greece, where we shall visit classic Athens. In late September I expect to be again in Paris for a little time, and to reach my Boston home by November at latest.

LILLIAN WHITING.

39 Ave de l'Opera, Paris, July 26, '98.

HEROISM.

Not all the heroism of the country is in the army. But a small part of it comparatively ever had or ever will have an opportunity to exhibit itself in military or naval service. And in civil life real heroism is so common in the life of men and women that it is scarcely noted, or if noted at all, it is only by the neighbors and acquaintances of the hero or heroine. The heroism of daily life, the bearing of burdens, the making of personal sacrifices for family or friends, the endurance of hardship, danger or reproach for the sake of others, the imperilling of health and risking of life to help those near and dear—these are experiences which are common in every community. In many cases the very circumstances constrain to secrecy. Of most instances of heroism in private life the public knows nothing, and it is of a kind that is shown without expectation or desire for publicity.

To but few comparatively comes the opportunity to exhibit courage in ways to attract attention and to elicit the admiration of the public. This is especially true of those who follow the ordinary vocations of life. Those whose occupations are more dangerous or adventurous, like lighthouse keepers, locomotive engineers, hunters, divers, aeronauts or those whose positions bring them in contact with criminals or afford them chances to observe people in perilous situations, like detectives and policemen, have more opportunities than most others to make impressive exhibitions of courage.

One of these exhibitions of coolness and courage occurred the other day on Lake Michigan. Chief Engineer Peck of the disabled steamer Manitou and his oiler, Arthur Sherman, stood between the passengers and shipwreck when their position was one of great danger. Says the Chicago Journal:

"Owing to a break in a casting, one of those accidents that no caution, apparently, can prevent, a cylinder head was torn out of one of the Manitou's engines and a flying shaft began to churn the machinery into fragments and threatened to beat a hole in the ship's hull that would have wrecked her. The engine pit was filled with scalding steam and flying parts of machinery that promised death every second. Yet the engineer and oiler stuck to their posts, shut down the unruly power and saved the vessel from destruction."

Such heroism as this, which called out the admiration and gratitude of those who were saved by it from death, is not uncommon when it is called for. No beautiful wealthy admirer of heroism at the seashore will

be longing to kiss the engineer or the poor oiler, whose valor saved so many lives, but those men are probably as brave as Hobson and his men, and if they had been in positions to be called upon would have volunteered with alacrity to undertake the hazardous work.

People like to have one or two persons as heroes, as the object of their admiration and praise, those of course whose names are in all the papers and on all lips, but there are thousands and hundreds of thousands of heroes unknown to fame as stout-hearted, as cool and as fearless in the presence of danger, as ready to take chances in the performance of duty or of needed service, as were any of the men whose names have figured in this war.

And have we not seen in this war Spaniards encountering danger, taking the chances of death with a heroism that commands admiration of the brave men who fought and defeated them? When it is heroism that we are praising, let us be large and generous enough to include in our thought others than merely those whom circumstances have made, for the moment, more prominent or picturesque figures than are other not less worthy heroes. We should have admiration enough to go around.

B. F. UNDERWOOD.

WOMEN IN SCIENCE.

To assert that women have had an important influence on the progress of science would certainly be exaggeration; but to say that they have always been wholly foreign to it would be still more inexact. The female sex have, in fact, been for many centuries contributing to the extension of the field of scientific knowledge; and now that they are beginning to take a more prominent part in the affairs of this category, it seems a favorable time to review some of their achievements and to notice some of the women whose scientific accomplishments have been most remarkable. We begin with a Milanese mathematician of the eighteenth century—Maria Agnesi, a woman who was unique among the few who have occupied themselves with the exact sciences. Her precocious intelligence and a prodigious memory, which permitted her to express herself correctly in seven languages, and her rare aptitude for one of the most arduous branches of mathematics—the infinitesimal analysis of which Leibnitz and Newton had only just indicated the formulas—the saintliness of her life, divided between study, prayer and charitable works—all contribute to make her one of the most agreeable characters which the scientific history of the last century offers us.—Appleton's Popular Science Monthly for July.

GOT MORE THAN EXPERIENCE.

A farmer, whose son would see city life, warned him not to be imposed on and return home minus his money and wiser in experience. After the son's return the farmer asked him how much money he had left.

"None, father," replied he.

"Then you have the experience instead, I presume?"

"You bet I have—enough to make double what I lost out of the folks around these parts. The experience will be on the other foot before long, and I'll have of both to spare!"

TRACT NO. 1.

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DEPARTMENT OF
BIBLICAL SPIRITUALISM
By MOSES HULL.

ATTITUDE OF THE MURLE TO- WARD SPIRITUALISM.

Number XXII

(By Name Hall)

This phenomenon was entirely new to all who saw it. The excitement was great. The king looked and trembled with emotion. The crowd of courtiers and gentlemen was changed, in a moment, into a group of children. The king's daughter troubled him, and his joints were loosed. He offered a large reward for the man who would be able to interpret the writing on the wall, but among all the astrologers, enchanters, Chaldeans and soothsayers not one could read or interpret the writing. Then the king's daughter, who had been astonished, The Starred Virgin says perplexed. After a time his wife, the queen, came to him and said, "I have seen the writing on the wall in whom is the spirit of the holy ghost but in the days of thy father light and understanding and wisdom, like thy grandfather the king, I saw the writing on the wall." Then Nebuchadnezzar the father of thy grandfather Margus the king, I saw the writing on the wall. The king's father made master of the astrologers, enchanters and Chaldeans and soothsayers.

These "holy gods" are what the Catholics call saints. They were the apprehended spirits of the departed. This legend here recommended was "master of the magicians." The most of the pretended occultists and adepts were their "masters" to this day.

The king sends for Daniel, and also informing him that he had learned that the spirits of the gods—that is, the apothecaries or saints, as it were—make large offers for a solution of the mystery. It will not be necessary to have given the reading and the interpretation of the writing on the wall. Suffice it to say it was written in a dead language. This was, perhaps, the reason why the other adepts could not read and interpret the writing. It was written in monoalphabetic cipher and interpreted this way and not the second.

A portion of this reward was the share of one of the three grandsons who should rule the kingdom under the name of the Median emperor. Argaspeus was soon accused against his person, and was banished to a distant province. When those who were jealous of his position to seek against him wherever they could take his life. They could find no fault with his administration of affairs, so they resolved to smother his religion. For his devotion to Taoism, as the story goes, he was cast into a den of hungry snakes—some of course which were kept in a menagerie in Babylon. Every day, somebody fed the snakes.

I have known ministers to talk in an hour on this wonderful miracle. Daniel was so good that the Lord would not let a lion hurt him. The lions lost their appetite as soon as Daniel reached them. Not so, when Daniel gives the reasons why the lion did not hurt him, he says: "My God hath sent his angel and hath shut the lions' mouths that they have not hurt me."

This can only be explained on the hypothesis that Dandel was a medium in whose presence his guide and his subordinates had power sufficient to overcome the House.

The 7th and 8th chapters of this book are more apocalyptic than any other chapters in the Bible, unless it

should be one or two chapters in the new Bible translations. It is not necessary to have any kind of explanation — but an *outline* showing the evidence of malice is demanded in this book. Suffice it to say, Martin himself did not understand his own visions, or their meaning; and from his day forward every interpreter who has undertaken to explain Martin's visions has found himself involved in interminable difficulties. Responsibility is placed on all those who try to make any part of the interpretation apply to the Christian era. But we are not, after the interpretation, but the facts, we will let that matter pass.

In verse 13 of chapter 7 Daniel says that he saw one like the son of man come down with clouds. The Revised Version says, "I saw one like a son of man." It was a son of the man. This son of a man undertakes to explain this vision, and yet in verse 15 he says, "I was alone, and I saw my spirit, in the midst of my body, and the visions of my head troubled me." These visions continue through the end of the chapter. The vision appeared unto me, Daniel, after that which appeared unto me at the first vision. I saw the vision, and I came to pass that when I even I, Daniel, had seen the vision, and sought for the meaning, then there stood before me a man, and he said unto me, and I heard a man's voice between the benches of the altar which called and said, Daniel, make this man to understand this vision. I was alone, and I came near to where I stood; and when he came, I was afraid and fell on my face; but he said unto me, understand, O Daniel, and the vision shall be plain, and shall be the vision. Now as he was speaking with me, I was in deep sleep on my face toward the ground; but he touched me and said, Daniel, arise.

Here Daniel saw and heard the saints talking together; beside that certain of the saints spoke to him. One stood before him as the appearance of a man; he heard a man's voice. Isaiah, Jesus, Paul, John and others had the phenomena of independent voices. This "deep sleep" which was in a trance. This "appearance of a man" talks with Daniel to the close of the chapter, at which time the influence, "deep sleep," and other manifestations proved to be too much for the medium, and he fainted. Verse 27 says: "And I, Daniel, fainted, and was sick certain days; afterward I rose up and did the king's business, and was troubled by the vision, but I could not understand it."

In the next chapter Daniel prays for light, as well as for Israel's deliverance from Medo-Persian servitude. After he prayed "three full weeks" "the man Gabriel," whom he had seen in the vision, came to him and informed him that the prayer had been heard. His skill and understanding in chapter 18 he was informed that his prayers were heard at the beginning of his supplication; now, three weeks after he began to pray, his prayer was answered. The answer to his prayer arises, the prayer was heard three weeks ago, why was it not answered three weeks ago? To this the angel or man (for he is called both legally) "The Prince of the Kingdom of Persia" was the one who answered him. That is, just three weeks. Then Michael, one of Daniel's chief princes

Dorian, came to help Gabriel. Does
 the reader ask how this bef? I answer,
 Dorian was praying for the deliverance
 of his brethren from the captivity
 under which they were at that time
 living: Israel could only be delivered
 by an emancipation proclamation
 being written by the King of Persia,
 and sent out to all the Princes of the
 East, to make this man do this, some influence
 must be brought to bear to that
 effect. Think the man Gabriel, called
 in the New Testament the angel Ca-
 phail (see Luke 1:13) undertook to do
 and failed. After his failure single-
 handed and alone, he called upon
 other angels to help him, but they re-
 fused. Dorian, in speaking of this
 matter, says: "There is some that
 believeth that we in these things
 will be as Michael."

1910

THE UNIVERSITY OF CHICAGO

What we need is a higher education. Not only in the moral, but in the scientific. The former was what, and is now, in large measure, neglected as part of the higher — if not the higher education itself. But there is a scientific branch that supersedes the moral as much as justice supersedes charity. It is where morality itself begins.

Self-study is a science—a *science*. It studied with a *view* of bettering the man spiritually as well as physically. But we can not be more without being in the attitude of *developing* health or strength, for an *improvement* and justice *develops* health.

Medicine is but a temporary cure, a material cure. The flesh is not whole, but that is all. The important remains in the spirit and work is again as much being forth single souls that have been moved.

Now, the spirit is not a mere principle or a force, but a substantial, palpable as the body it is. It is composed of unseen elements—so fine as the physical eye in the normal state is concerned—but these elements are substantial; as much so as oxygen, hydrogen, nitrogen and electricity are, and of which this spirit body is part composed, with other elements not yet discovered, though known to exist by sensitive or through act of divines of the present.

Because you do not know this it does not make it a non-unity. Forgotten as well before the discovery after. Nor did many believe in its existence after Priestley announced it. We announced the existence of elements that may be known through science—just as some things only be understood through science. No as the latter concepts strive to be yet capable of demonstration or proof, so sensitive concepts information not provable beyond our so—unless you develop it. The practice of temperance and justice that this implies tempers the flesh the extent of making it susceptible the sensations of the spirit. The spirit knows of the ingredients of the spiritual world but cannot control without the same being felt, as we feel heat or cold.

Without sensation we can not know anything. You could not know of heat or cold without experience. So I can not know of certain other notions without sensing or experiencing them. Temperance and justice are two principles of growth or development that make of the spirit and be one in consciousness—one in feeling.

Temperance is what is implied abnegation as taught by Christ. It is a spiritual doctrine—a high condition of charity—kindly though put into practical operation—done good in place of thinking good.

To practice this is scientific in effect, though moral in the premises—thus a moral science, and a part of our higher education—that which is to be our future education.—J. F. W.



WILLIAM L. TURNER

Mrs. Maggie L. Tweedy, the subject of this sketch, is one of the most successful tramping and materializing mediums in our state. She is 32 years of age, has held seances for three years and has first class recommendations from the Muscular and other Spiritualist societies. Her address is 205 East Washington St., Muskegon, Ind.

ON CONJECTURE SPHERICAL CRACKS

Advice to Legislators

1. Have an earnest desire to know the truth concerning the life hereafter, for that is the fundamental principle of non-chalance.

1. Find from 4 to 12 persons on the same fifteen beat and with the same earnest desire to investigate with you.
2. Begin by sitting around a common fire table, coffee and cigarettes, etc.

light skin, rather and gentlemen attending. If there are no ladies in the code, let those of light complexion, light eyes or of the blonde type represent the negative element.

4. Place your hands upon the table with palms down and swell results. A prayer or a hymn sung in a low tone is always in place at the opening of a session. This harmonizes the elements

and attracts several million people. The
sewer attracts the frigid and un-
truthful of the unseen world.

3. When the light begins to tip, or raps are heard, ask the power to respond by three tips or raps to "yes," two to "no," and one when it does not.

6. When the power for tipping or
spring gives out, let each take a pen-

and hold it as in ordinary writing, with arm suspended, over a sheet smooth paper. Do not let the point of the hand, so that it can be used

too hard, so that it can be read-
just. Also withdraw the will
your arm during this process.
and the feeling you can feel your

...but give your hand easy swing.
...your fingers can be operated by
...The best ones in the circle

become the announcements for messages; but all can continue to be in private, as it is the best

and study is the doorway to the
tion of spirit law and ex-
ation.

There be a trance medium
or one physical manifestations in
the air

will indicate through the
signs, and directions given
employment. But keep up
as long as any infor-

...can bring
the same

the best foundation
ring of it as a whole.

THE LIGHT OF TRUTH

PRAYER—ITS OBJECT AND ITS RESULTS.

F. P. Wagner.



HOMILY ON THE UNREPLYING GRAVE.

(George H. Jones.)

My Dear Mr. Editor: Some people select a cemetery for burial purposes, as others select a savings bank for pecuniary safe deposits, in which they think to deposit their dead.

"Sleepy Hollow cemetery," located upon a hill and its slope to the south overlooking the Hudson river is where

"The mossy marble rests
On the lip that he pressed
In their bloom,
And the names he loved to hear
Have been engraved for many a year
On the tomb."

Many people view these sacred localities as incubators, where spirits break their shells, and in their soul's form ascend to spheres of immortality, where loved ones are recognized and old friendships renewed.

"Fair and sure without fear or favor
Each according to his behavior."

This cemetery contains naught of that power which moved the activities of the machines now decaying here.

It matters not how you view the situation, sir; speculate as we may the thoughtless will overlook the fact of continuity, conservations, correlation, "without beginning and without ending," and the constant molecular action persistently changing relations in every form of matter, unceasingly moving, creating the substance of soul-form, with its sole occupant, memory, which still continues to hold the fort.

I visited Sleepy Hollow cemetery and was surprised at not finding any one of its people at home.

As I wandered through the streets I wondered at not meeting any one but employes and friends of the deceased, who were placing flowers of affection on their graves.

I bombarded most vigorously many stone and iron doors without receiving any response whatsoever, other than an echo.

After repeated efforts at several entrances to the palatial structures, the conclusion was forced upon my mind that, indeed, this was a "silent city." I perceived perched upon the apex of a high shaft one who appeared to be a silent sentinel pointing toward the sky. By his persistence, I concluded that all the people whose names were on the doors and iron gates which were so securely locked, barred and bolted had gone above.

Now, my attention was attracted by a slight twitter. A chipmunk was calling to me. He informed me that my supposition was correct, and that the idea many have that their dead were interred here was an error. He also said that when he saw friends and relatives of the departed weeping over the graves, he tried to attract their attention to the fingers of the silent one; for he had frequently seen above the hearse on its entering the cemetery the cheerful soul of the departed; while the mourners seemed to think that he was in the coffin within the hearse, and that when the coffin was lowered into the grave, that he would be deposited there with the gross matter.

Then came to my mind the words of Socrates, "You must catch me first before you can bury me."

On arrival at the top of a steep hill

on Broadway one will see on his right a gateway opening into this cemetery. I expected on my arrival here to have been received by two angels, one on each side, but no such good thing. To all appearances an armed man, in military garb, stood just back with his gun in range, yet seemed to say "Enter, no one will molest you here, for the sorting takes place above. No segregation here—bringing together similarly endowed and separating them from differently endowed."

This place has been termed a city of the dead—what a misnomer. "Dust to dust" guarded by an iron gate and a soldier form.

But why so many bars, bolts and locks? Are these occupants timid people? Why this growing city of palatial buildings is with stone and iron doors, padlocked and bolted, as if it were possible for the occupants to get out, or as if those outside desired to get in, is a mystery.

In the valley beneath the hill, on the east, is a stream of water winding towards the Hudson. Most beautiful in picturesque blending by its side a broad drive shaded by trees of various kinds, while away to the westward, flowing peacefully along to the ocean, are the waters of the Hudson river, and over the river is located the thriving village of Nyack.

The whole combining of art with nature makes a scene to inspire affection for repose, though the departed will not down into the grave.

GEO. H. JONES.

DR. HODGSON AND MRS. PIPER.

It is very interesting to note the impression which has been produced on the continent, in and fortunately out of Spiritualist circles, by the narrative of Dr. Hodgson's experiences with Mrs. Piper. The best French, German and Italian reviews have published, on this subject, more or less detailed accounts, which have been largely reprinted in less important journals, also chooses the same theme to inaugurate a series of articles entitled "The Spiritualist Movement in England." But better still, "Le Temps," which occupies the first rank amongst the French dailies, has given an excellent summary, by T. de Wyzewa, of the said experiences, with the welcome addition of some highly appreciative remarks; showing, however, a mistaken tendency towards exaggeration in crediting Dr. Hodgson alone with the very discovery of the world of spirit, and ignoring the efforts which have been made in that direction during the last 50 years. "It must be confessed," admits the writer, "that Dr. Hodgson's evidence is as firmly and irrefutably established as that of the best scientific reports," and a little further he adds slyly, "Nothing could be better proven than the fact of George Pelham's survival has been—and what will those sceptics say who are often heard to declare that they will believe in a future life when a single soul returns to testify for it? For these, no doubt, the last volume of the "Proceedings" will be of peculiar interest, and the value of the testimony and proofs set forth therein can scarcely be overestimated." — Light.

Prayer is the sincere desire of the heart. It may be unuttered and unexpressed. A desire long and continually prosecuted towards the thing desired. The constant desire of a person toward some worthy object, his own or a friend's promotion in business or in some social relation, is a true and an honest prayer. Prayer may also be for some object that is not helpful or beneficial in any way to the person offering the prayer, but be in every way a true prayer. There is a great difference between a petition, such as we often hear in church worship, and a prayer. God created man in his own image. Since the first man created, man, through his appetites and passions, has been doing the greater part of his own creations.

If we could lay aside the idea of God being a ruler, a venerable, gray-headed man, sitting on a cloud, looking down on us with an ever watchful eye, ready to deal us some punishment for some shortcoming on our part, as we look upon human infractions, and could learn the true idea of what in fact God is, we could get nearer to him. When the erroneous idea of God being a person is forever obliterated from our minds, and the true idea of God being, as Dr. Abbot gives it, "in nature and its indwelling force the one underlying cause," more good working results could be gained in one year by true and honest prayer, than is now accomplished in a life time under the present method of groping in darkness. Dr. Abbot said he "once believed in a personal God, who sits on a white throne surrounded by angels."

Take the present method of praying, the wording of the prayers, the objects prayed for, and see how few, if any, of these prayers, or rather oral petitions, are answered.

The reason is not far to seek or difficult to find, the prayer has been directed to an imaginary God, or personage, who in fact did not exist. They have prayed to nothing, and consequently there was no one to fill the order or request. The greater part of the church petitions are to the effect, the petitioner wants to "escape the wrath of God and gain a home in heaven, when life with him is no more on earth."

There are many who regard heaven as an enclosed place with a door through which we must pass, if we can satisfy the guard. There is a prevailing belief among the masses that man is the subject of an all-powerful and avenging God, the slightest infringements of whose will is death, unless atoned for. There appears to be only one way to avoid this belief, that is to deny the consciousness save that of matter. Man knows that ignorance is his greatest curse and the forger of all the chains that bind him down. He is told that he can not or must not know, and if he attempts to find out any of God's secrets he will be forever damned. He can not understand that life was never created, that life is.

Remove the fear of the consequence of physical death, man's present dread, and he will be happy. One so rarely meets a religious teacher but what speaks of heaven in a future tense, never or seldom ever as of the present. It is the fear of future punishment that makes people pray as they do; this is the club that is held over the people's heads by the churches, to keep them under subjection. The awful horror of "meeting God unprepared," is a stock in trade the churches have been using for ages, and it works pretty well at this time.

Committing sin is nothing more

than missing the mark. If we miss the mark we have to shoot again, and again. No one sets up a target to see how far he can miss it, but to see how near he can hit the center.

Is there no practical side to prayer? Is there no object to accomplish from the universal practice of this kind of worship? We see people kneeling before some idol, image, painting, crucifix and altar, and in the greatest earnestness of their being, at public worship and in private, but always with the same devotion. There was originally a cause for this mode of worship. In ancient times worshippers would select some chosen idol and there kneel before it in silence, for hours at a time, deeply absorbed in meditation, or lost to the world in the stillness or silence of the hour, and thus commune with the Deity; ask questions mentally, and wait for the answer, which came to them orally, in words loud enough for the worshipper to hear, or watching the clairvoyant symbols as they floated by. The intention of the idol, image or crucifix was to assist them to reach the stillness necessary to hear the voice of the Deity. When people pray at this time we seldom hear that they ever get an answer to their prayers, or that they even expect to get an answer in this life time. This article will be read by some who are of the old school of worshippers, and do get answers to their prayers, at the time of asking the favor desired, or in asking the Deity within, a question.

We have in the United States about 120,000 ministers, with near 23,000,000 communicants, or followers. If these ministers pray 20 minutes each on Sunday they would consume about four and a half years of time in prayer. If they would each one pray the same amount on each day of the week they would consume over 30 years of useful time. They are all commanded to "pray always." If to this we add the amount of time the 23,000,000 followers would pray it would indicate an enormous time.

All these prayers, where they are oral petitions, by the spoken word, fall powerless and flat. All the prayers spoken in silence fall with a power that brings the thing desired, or the answer to the question asked. Do you see the difference? In concluding this article I want to refer to Jesus' request as to how to pray. "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy father which is in secret; and thy Father which seeth in secret shall reward thee openly."

The foregoing could not be made any plainer than it is here given from Matthew 6:6. Also bearing on this same theme we find Jesus making the declaration in Mark II-24, "What thing soever ye desire, when ye pray, believe that ye receive [them], and ye shall have [them]." The words in brackets were placed there by the translators. The only way to ever hear from an oral prayer is to speak the words in an empty barrel, then you will get them back again. If you want anything, ask for it in silence, and you will get it. Be careful you do not ask for something you do not want, when asking for gifts, in silence. Vancouver, Wash. F. P. WAGNER.

IMMORTALITY—A NEW MAGAZINE—J. C. F. Grumblin, editor. A quarterly magazine devoted to the a priori philosophy and the Rosicrucians, or the Order of the White Rose. Each number is an exhaustive book of whatever it treats. Regular contributors, Annie Besant, W. J. Colville, Swami Saradando, Swami Abhayanando, Cora L. V. Richmond. All articles written under illumination. Second number devoted to "Clairvoyance." Special features are "The Academy" and "The Editor's Tripod." Subscription, \$1. Single copies, 25c. Address J. C. F. Grumblin, 3960 Langley Ave., "The Mexicana," Station M, Chicago.

The World of Psychics and Liberal Thought

Swedenborg's experience was unique in that he could live consciously in the spiritual world and yet be actually present and acting in this one. But he came to that condition only by degrees and not suddenly, and then he claimed to have received, and to be in possession of, spiritual sight, spiritual illumination, spiritual powers and reason.

Ogden (Utah) people are very much exercised over the workings of one J. Landos, a healer, who is curing the lame, the halt and the blind, and as rapidly almost as they can be brought before him.

Rev. Theodore Williams, a faith cure evangelist, his wife and two converts, Theodore Bird and his sister, were given a hearing at De Haven, Pa., on the charge of neglecting the children of Williams. A fine of \$50 was imposed.

The faith cure fanatics keep on filling the graveyards. Nearly every day the dispatches relate instances of the foolishness.

Evans Wheeler, alias "Sir" Henry Onequi, "palmist to the queen," was sentenced in London to a year's hard labor for stealing two bags at the King's Cross railway depot.

Mrs. R. P. Ward, an Augusta, Ga., woman, a clairvoyant and magnetic healer, predicts that President McKinley's successor will be assassinated.

A rival to Mlle. Couedon has been found in Naples. This new clairvoyant is called Almerinda, and is the daughter of an engineer. She goes Mlle. Couedon one better by claiming that she is inspired directly by Jesus whereas Mlle. Couedon only receives her inspirations from just plain Angel Gabriel.

Crystal-gazing is just now becoming a fad in this country, as it has been in England for the past few years. Glass balls from one and three-quarters to three inches in diameter, solid or hollow—to contain water—are now sold mounted on ebonized stands.

A committee of the British Medical association has reported that "so far as their investigations have gone they seem to prove that the phenomena of hypnotism are such as to favor the belief that it may prove of service as a therapeutic agent when employed legitimately by properly qualified persons."

Methodist ministers of Milwaukee are discussing faith healing. Most of them are opposed to it.

The Michigan State Spiritualist association has taken steps to protect the public against mediumistic frauds. Hereafter no "medium" will be admitted to the state association who has not been passed upon officially and has shown powers which are satisfactory. It is proposed to extend this movement to drive the frauds out of the business by exposing them throughout the country. The plan is to organize state associations to wage warfare against the imposters.

The act of the Canadian legislature which allows women to practice law in that province provides that they must wear a black chess under a black gown, with white collars and cuffs, and go bareheaded.

For the first time in the history of the American army a woman, Dr. Anita Newcomb McGee, has been appointed a member of the medical staff, her office being acting assistant surgeon.

George Moritz Ebers, the great Egyptologist, passed away Aug. 7th.

In spite of official attempts to ridicule and suppress it, information has been circulated all through the United Kingdom that the spirit of unfortunate Anne Boleyn has been seen by the foot guards doing sentry service at the tower of London every night.

The island of Porto Rico contains 3,670 square miles, about one-fourteenth the size of Cuba. It is 108 miles long and 37 miles wide.

"All houses wherein men have lived and died are haunted houses."—Longfellow.

A TEXT FOR A TALMAGIAN SERMON.

To the Editor: Ex-Governor Claude Matthews of Indiana was stricken with paralysis on the 25th of August, 1898, and died on the 28th. The deceased was a distinguished politician and was favorably mentioned for president by his Democratic friends in 1896. He was born in Bath county, Ky., Dec. 14, 1845. He was a man of great force of character, but had not, as it would seem, embraced the Christian religion. His good wife was much alarmed about his future. I quote the dispatch:

"Mrs. Matthews was much affected, and said that she would give anything in the world if her husband would manifest by a single word his faith in Jesus. About 3 o'clock the minister asked the dying man if he believed in Jesus. The answer was 'Yes.' The three physicians regarded the answer as miraculous, as the particular part of the brain affected by the paralysis was that governing speech."

This was a regular "deathbed repentance," and no mistake. If the officious minister, the good wife and the three learned physicians were satisfied certainly no one else ought to object. But, seriously, what a religious farce it was, and what a text for comment.

C. H. MATHEWS.

New Philadelphia, O.

MESMER AND MESMERISM.

Anton Friedrich Mesmer was born in Stein, in 1734, and as a young man graduated in medicine at Vienna. Here he was attracted by reports of certain cures alleged to have been performed by a Jesuit father with magnets, or plates of magnetized iron, and he made some experiments in this treatment among his own patients. In the course of these experiments he effected a cure without the use of the magnet—the omission was quite accidental—and he concluded at once that his own person had supplied the influence that in the cases relieved by the Jesuits and in his former cures had been supplied by magnets. This influence, emanating from himself and benefiting the patient, he named animal magnetism, and he looked upon it as an imponderable, all-permeating fluid. He seems to have been perfectly sincere in his belief that he had made a grand physical discovery, for shortly afterward he published in twenty-seven propositions a new theory of matter "possessed of which knowledge the physician may judge with certainty of the origin, nature and progress of diseases, however complicated they may be."

A GREAT PSYCHOLOGIST'S COMMENT ON DR. RICHARD HODGSON'S CONVERSION TO THE SPIRIT HYPOTHESIS.

Professor James Holds Tentative Ground.

The following are some remarks by Professor William James, professor of psychology in Harvard university, on the problem which Dr. Hodgson claims to have solved for himself.

"The conversion of Dr. Hodgson to Spiritism marks a critical passage in the history of the Society for Psychical Research as well as in Dr. Hodgson's own career. . . . Surely there never before was such a conjunction of a good medium with a thorough investigator, and in this result the report marks an epoch in our knowledge of trance states.

"Dr. Hodgson considers that the hypothesis of fraud can not be seriously entertained. I agree with him absolutely. The medium has been under observation as to most of the conditions of her life by persons eager, many of them, to pounce upon any suspicious circumstances for 15 years.

The scientist who is confident of fraud here must remember that in science as well as in common life a hypothesis must receive some positive specification and determination before it can be profitably discussed, and fraud which is no assigned kind of fraud, but simply fraud at large, can hardly be regarded as an especially scientific explanation of specific concrete facts.

PHENOMENA SUI GENERIS.

"No; Mrs. Piper's trances are phenomena sui generis. Mr. Hodgson, admitting the element of supernormal knowledge in them as a fact, weighs against each other as two theories of its own origin telepathy from the sitter and spirit communication. He finds the latter theory to offer, on the whole, the least resistance. . .

"If I may be allowed a personal expression of opinion at the end of this summary I would say that the Piper phenomena are the most absolutely baffling things I know. Any definitely known form of fraud seems out of the question; yet undoubtedly, could it be made plausible, fraud would be by far the most satisfying explanation, since it would leave no further problem outstanding.

The spirit hypothesis exhibits a vacancy, triviality and incoherence of mind painful to think of as the state of the departed.

"Mr. Hodgson has to resort to the theory that although the communicators probably are spirits, they are in a semi-comatose or sleeping state and only half aware of what is going on. The habits of Mrs. Piper's neural organism largely supply the definite form of words, etc., in which the phenomena are clothed.

"Then there is the theory that the subliminal extension of Mrs. Piper's own mind masquerades in this way, and plays these fantastic tricks before high heaven, using its preternatural powers of cognition and memory for the basis of deceptions. Many details makes for this view, which also falls well into line with what we know of automatic writing and similar subliminal performances on the public at large.

"But what a ghastly and grotesque sort of appendage to our personality is this from any point of view!

INFRAHUMAN MENTALITY.

"Finally we may fall back on the notion of a sort of floating mind stuff in the world, infrahuman, yet possessed of gleams of superhuman cognition, unable to gather itself together except by taking advantage of the trance states of some existing human

organism, and there enjoying a parasitic existence which it prolongs by making itself acceptable and plausible under the improvised name of spirit control.

"On any of these theories our classic human life, as we may call it, seems to connect itself with an environment so romantic as to baffle all one's habitual sense of teleology and moral meaning. And yet there seems no refuge for one really familiar with the Piper phenomena (or doubtless with others that are similar) from admitting one or the other, perhaps even all of these fantastic prolongations of mental life into the unknown."

REMINISCENT REFLECTIONS OF ONE OF CLARA BARTON'S BRIGADE AT SANTIAGO DE CUBA.

(By J. Marlon Gale.)

I am only a poor cowboy, Miss Clara;
My name I will simply give as Harry.
My comrades are from the Texas plain;
We are here as the enemies of Spain.
We were rebels in our own "lost cause,"
And spies here by Spanish laws.
We failed to see the good intention
Of Uncle Sam's nonintervention;
So we dodged the coast guard one dark night;

And came to help the Cubans fight.
We succored poor reconcentrados;
In spite of death from Spain's bravadoes.
We shared the hopes the Cubans feel,
And shared with them our shot and steel.
We helped them join their flag of story
To the grand old stars and stripes of glory.
And, oh, it did our souls such good
To meet the cowboys of Colonel Wood.
Our chorus "rose to 'Heaven's rafters'"
When we joined the force of General Shafter.

To us the news was gay and sweet,
That we heard on the Fourth from Sampson's fleet.

It was worth a few short years of hell
To live for what we now can tell;
E pluribus unum—the greatest nation,
Acknowledged by all in admiration;
To the rescue in this glorious hour,
To overthrow the tyrants power.
The men in blue, the men in gray,
With Cuban patriots, fight today;
To live or fall at freedom's call—
But, living, serve the God of all.
And still we serve that sacred hand
Which erstwhile wrote in ancient sand,
To the Spanish prototype of yore:
"Thou hast been judged; go, siff no more."
The opening of this judgment day
Was sounded at Manila bay;
When on that glorious May day morn;
Brave Dewey blew the signal horn;
Which taught the world a new refrain,
In fond remembrance of our Maine.
Then here that judgment's lightning flew
From men so brave, from men so true
As ever watered soil of earth
With blood for holy freedom's birth.
And here the swift avenging rod;
Directed by the power of God—
Through hatred by time's slow delay—
Has struck at Santiago bay.
Here in tones of rivalry,
Joined Heaven's and Earth's artillery;
And o'er the scene dark war clouds rise,
Obscuring Cuba's sunny skies.
While tyrant's power must sink and fall
Beneath its sombre sulphurous pall.
Here on freedom's natal day,
Their wrecks for many a coast league lay;
While proudly waves o'er land and sea
The starry flag of liberty.
God grant that all the world may see
How sweet and pleasant it will be
When nations learn to love each other
And each to other be as brother;
When naval wars shall be no more,
And peace shall gladden every shore.

"HUMAN CULTURE AND CARE."

Parts 3 and 4 of this important work have just been issued in a single volume by E. D. Babbitt, M. D., LL.D., author of the Principles of Light and Color. The present work deals with psychic science, nerve force, hypnotism, etc., and should be read by all students and inquirers. Dr. Babbitt has given two years of his spare time to the work. Address Dr. E. D. Babbitt, 253 S. Broadway, Los Angeles, Cal.

MEMORIAL TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

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SPIRITUAL ESSAYS

LIFE AND ITS EVOLUTIONARY PROCESSES — MAN THE ULTIMATE.

The theme of Life, together with its origin and destiny, is, of late, becoming one of deep interest to its many students. While it is probable that more light has been thrown upon this question of questions since the dawn of Modern Spiritualism than in all previous ages of scientific research, the cry still comes, "Give us more light." What, then, means life—that one word which carries with it the burden of all desires, the prospects of all joys and the hope for immortality beyond the grave? Aye, the hope for immortality is the inborn companion of the human heart, the never-fading beacon light to the consciousness of man. It has ever been the central theme of the world's best thought. Since the dawn of human history scholars of highest erudition have made life the subject of their studies; men and women of classic brow have written its promises in scholarly lore; poets have told its bright anticipations in even measured words; sculptors chiseled its ideal on rock, artists painted it on canvas and musicians voiced its sweetest expressions in lyric strains and the melody of song. Others have donned the livery of saints, and, on pinions of oratory, carried life's brightest hopes and sweetest wishes up to the skies, where they are expected to blossom and ripen into fruitage—even eternal joys. All was well and served to lengthen the chain of research along the line of life's evolutionary processes toward the grand reality. But this is not telling us what life really is, nor does it explain to us the origin of man. Our good brother, Prof. Lockwood, somewhere along the line of his intellectual outpourings has said; "The evolution of the human race, the moral well-being of the individual and his heirship to eternal life and all the benefits of time and space, do not depend upon the Bible or any 'sacred cosmogony' of the past; that this natural truth inheres in the lowest expressions of matter is written by processes of affinity in all of nature's forms, is voiced in suns, and stars and worlds upon the page of infinitude."

A grander sentiment than this seldom falls from human lips, or flows from author's pen. It is, in fact, multum in parvo. And yet, while it reflects so much light upon the question before us, it does not furnish us with a primary basis for a scientific solution of the grand problem of life and its evolutionary processes. What, then, is life? is the first question to settle. In doing this its whence will be readily seen and its whither rendered easy of comprehension. As I see it, life in the aggregate is the eternal sum of entity, substance or being; demanding for its existence and the display of its functions the eternity of duration and the infinitude of space. With this trio of factors for a basis it may be logically said that life is not a thing of "creation;" hence no "creator" in the theological sense of the term. Being self-existent, it had no beginning and can have no ending; therefore, can never die; hence, is necessarily immortal. The theological claim that the vastness, the grandeur, and utility

of this great something called Nature requires some other something back of it to give to it its existence is wholly illogical, and can nowhere be shown to exist in the realm of fact or reason. To assume the necessity of some being back of Nature to "create" and give existence to the same, no matter by what name called, does not solve the problem of our existence. It only removes the fact to be solved one step farther back and adds to, rather than lessens, the mystery; for that "creator" would necessarily be vastly more great and grand than Nature, and then, if the latter cannot be self-existent because of its greatness, how can the former be, seeing it is still greater and grander? With this superfluous factor set aside, I reassert the self-existence of all entity—even living entity, which must, from philosophical necessity, possess inherently all forces, potentialities and principles of government that are everywhere made manifest in the broad realm of Nature. Though infinite in modes of manifestation as life is seen to be, these modes may properly be reduced to two only, in their general phases, to wit: the objective and the subjective; or, what is their equivalents, the visible and the invisible. The objective or visible includes, of course, all methods of revealing the existence of entity—substantial stuff, directly through the external organs of sense. The subjective or invisible includes all methods of knowing by means of the reasoning or intuitive faculties of man; hence, when we speak of life as witnessed in the human organism, we speak of him as man, both in the external and the internal sense; or as the material and the spiritual man. Thus far life, as entity, has been referred to as being a unit. But whether its dual form of manifesting implies the necessity for a duality of entity—such as matter and spirit distinct, yet blendable, as maintained by a large class of intelligent thinkers; or whether it be monadic, but necessarily requires the two modes for a replete manifestation of its integral nature, as maintained by another class equally noted for intelligence, it cuts no figure in argument against the eternity of life as entity. For, since the basic principle of natural philosophy declares emphatically the impossibility for something to come from nothing, and vice versa—the impossibility of reducing entity to non-entity—why, it is evident that, whatever is as entity, always was, and must always be, therefore indestructible. But, equally evident it is, that neither man, or any other object, has always existed as we behold them today. How, then, did they exist? And how and by what means did they obtain their present mode of appearance? are questions of gravity—the very ones in which lies the key to unlock all the secrets of life and its evolutionary processes, both in time past and in time to come. Let us try to remove the mystery so long enshrouding our existence by assuming for the primary state of all existences that of atomistic, if such a word is admissible. The world's great thinkers have claimed that all substance possessing entitative quality is reducible to what is recognized as the atomic state. But few, if any, would dare assert with any hope of giving even a logical dem-

onstrations of an imparticled state of entitative substance. The learned Dr. E. D. Babbitt, in his masterly production, "Principles of Light and Color," has beautifully illustrated the atomic theorem. Suffice it, then, to say, this vast world of ours, with all appertaining thereto, once existed only as atoms—wholly unseen and unseeable. Yet they constituted the real cosmic stuff that compose all visible forms that we now behold; that these atoms, underlying all molecular and organic structures, embody in their little egoic selfhood states respectively, not only all entity, but all principles of government that sustain and direct the movements of the living universe. These atoms being automatic, respectively, as also in their peculiar relatedness, are adapted to certain ends or uses, which fact bespeaks eternal law, move forward with mathematical precision in search, as it were, of organic structure. In other words, they being true to the eternal principle of form, seek to express or eternalize forms, which, in their primeval, invisible state, are the eternal patterns for world-building. And I now ask if atoms have forms? Why, most certainly they have. Atoms are eternal things, and, though invisible, have their dimensions, respectively, and therefore forms, since dimensions constitute forms. You now ask me, "Are there any facts in Nature—the embodiment of all life, all causes and effects—from which logical argument can be drawn that will sustain such a claim?" Yes; the great ever-visible fact that all organized objects are divided into species, geniuses and classes, together with the equally evident fact that, under the universal law of reproduction, each and all invariably bring forth after their kind, respectively, proves the claim true. For instance, the tree reproduces the tree; the horse, the equine, while from man, the genus homo emanates. This accords with the law that like causes produce like effects. Life, then, in the primordial (atomic) state, exists in the form of species, geniuses, etc., and since the universal law or mode for manifesting life is dual—the objective and the subjective—it is but reasonable to state that atoms, in their primordial state, are also dual; i. e., they correspond to what is regarded as the spiritual and material sides of the universe; the one ever pervading, the other ever embracing; thus establishing the principle of sex, as also that of reciprocity. Remember that atoms are not atoms simply because of their diminutiveness, but because their affinity is too strong to admit of further divisibility, and hence their indestructibility. Being dual, atoms must necessarily possess at least two qualities of force, the one selective, the other mechanical. These act co-ordinately. The two are seen in the voluntary and the involuntary movements of all life; each functioning itself according to the law of demand and supply, being gauged by the sphere of usefulness it fills. No beginning nor ending, then, to consciousness, as claimed by the materialist. Conscious force, if the term is allowable, can manifest in degree only sufficient to answer the demand for practical purposes for the time being, and increases as demand increases by evolutionary advance; hence the consciousness of an atom could not manifest equally with atoms combined into organism. The great work, then, of living energies, in what is called "evolutionary processes," is to bring these little atomic species, geniuses, etc., out of their primordial, invisible conditions up into more exalted ones, through the externalizing process; each species, etc., moving in the line of its own peculiar destiny; that is to say, the lowest order of type in atomic life will so express itself in the ultima. The same principle of philos-

ophy operated in the lower order of species applies to all—even up to man—the highest and embodiment of Nature's energies and functions. For further illustration, it may be said that the evolutionary processes include the principles of chemical affinity, which, combined with that of mechanism, give rise to condensation, hence materialization, with visibility. The first demonstration along the line, scientifically considered, occurs where molecular manifestation is reached. Thousands of minute changes, however, may have been wrought wholly invisible ere the molecule came to light. The same great formative principle, as I name it, first gives expression to form, thus representing the central spirit ego in search of conscious organism. The process is an orderly, progressive one, and when the genus homo type is reached through externalization, it may be said that a grand cycle has been made, and man as the ultimate is a microcosm. What an almighty sweep of thought to take into a single concept such a systematic, progressive movement of the ever-active energies of all life, from the atomic state up to that of moving worlds; having for their crowning glory conscious organism, through which is displayed an ever-increasing genius of reason and the intuitive powers of man! Having reached the point, in argument, where we behold the fact of self-conscious organism, we may with propriety say man stands, as it were, upon an isthmus of two infinite hemispheres—the eternal past and the endless future. It was this view of the successful movements in life's unfoldment, probably, that prompted the bard to proclaim, "And the morning stars sang together for joy." For "Out of darkness, truly, a great light hath appeared." A new thought occurs. In the present state of life's unfoldments we behold the organizing and the disorganizing processes—the upbuilding and the downpulling of physical organisms. This is a phase common to all objective forms of life, so far as we know. It is a process of action which, no doubt, marks the changes of earth, sun and other worlds. What does it all mean? The materialist speaks of the two phases under the headings of life and death, and concludes by saying "Death ends all." Not so; for we perceive that the two events converge in one meaning, viz: change in life's evolutionary processes. Neither the one nor the other implies the destruction of being. Atoms are eternal things. They are indestructible in form, in force and tendency or purpose. Purpose is realized in conscious organic personality. There is no more annihilation of conscious personality in the change called "death" than there is in the change called sleep. Each event is a mode of action for reinvigoration. A mere slack in vibratory action for a higher conditioning of conscious selfhood. Remember the wheels of Nature never run backward, but always cyclically forward—onward and upward. This being true, man, though he die, i. e., changes from his present appearance, does not lose his personality. So, it is a truth, susceptible of demonstration, that in this, his lowest state of conscious organism, man stands a living monument to all eternity—a true prophecy to an endless life of progressive intellectuality. The preservation of selfhood through all the changes, from the atomic to the conscious organism, inclusive, bespeak for man a conscious personality beyond the grave, ever attended with new, higher and sweeter engagements. Am I asked for proof of the correctness of this assertion? Then I refer you to a living fact made to appear through the law of demand and supply. Under the star of hope, man, in his aspirations

for broader liberty and a grander conception of life touching his future existence, made it possible for the dawn of a new era. Yes, the demand went out from hope's white house, and, though silently proclaimed, it touched and shook the boundaries of other lands. Angels—the souls of the departed, felt and heard the call. The skyey bowers of life's grander form were all attuned to join in the ceaseless psalm gave us more light, when the pearly gates were set ajar. What happened? Why, this it was that came to pass: Our loved ones whom we once thought the grave had consumed forever returned to us. Their first response was in the form of the little electrical "rap," announcing their presence, thus setting the world astir with new thought. Following this came Summerland messages automatically written. These messages gave evidence that they were from our departed friends, whom we had been taught to believe were dead. Then came the voices—the gentle whisperings of dear ones gone. What a theme for thought! But the end was not yet. "Give us more light," was the hushless cry of the inner man. The listening spheres answered back, "We will." What happened this time? Why, truth unmasked put in her appearance, loved ones from over the "silent river," in propria per sonna, with even more than all their pristine glory, came to us in forms wholly cognizable. Eyes that had a thousand times looked into our own before making their farewell close, looked therein once more, reawakening sweet remembrances of former reciprocated joys—joys that had long been consigned to the halls of silence, but had not died. Lips that in mortal form quivered with the melody of voice to speak the words "mother's boy" come again, repeating the sweet maternal phrase. Yes, our loved ones whom we were told were dead come to us now, in form, lineament and feature that have never faded from memory's page; they join us in singing our songs of the sweet long ago; renew the gentle hand-clasping and imprint upon our lips the kiss of unbroken affection, thus demonstrating, by every natural means, the truth of our great immortality. Such, my friends, is life.

O life! Thou art the alpha and omega—the embodiment of all causes and all effects—whether pertaining to the world of matter or the world of mind. Thou life, in whose virgin soil the seeds of all things are; in whose silvery waters, suns, stars and worlds in their nascency move forward in harmony with immutable law, from shrines invisible to states of visibility, thus making manifest the truth that thou art both cause and effect. Then, O life, the all in one, the one in all—the sum of all things. At thy feet lie the foundations of worlds and systems of worlds yet to be externalized; while around thy head play the elements of intellect and genius yet to shine forth in the splendor of unsung glory. O Life! though wrapped in the shades of mystery and night, through the evolutionary processes of thy grand March thou bringest out the sunshine of eternal day, and maketh glad the hearts of all thy children, who dwell in the infinitude of space, the "temple not made with hands." Thou, O Life, the all of entity, energy and law; the builder, director and sustainer of self; to thee we turn our every thought in aspiration true, asking for a broader acquaintance, a closer relation, and a better and grander understanding of thy ways. This, we ask of thee, O Life, because outside and beyond thee we know nought else.

DR. J. H. MENDENHALL,
213 W. Seymour St., Muncie, Ind.

THE KNOWLEDGE OF MIND.

Mrs. C. M. Wilson.

The knowledge of our mind as a substance—and the belief that our identity during the successive feelings, may be considered as the same notion, expressed in different words.

Our identity is that which thinks and feels—itsself substantially unchanged amid the endless variety of its thoughts and feelings—capable of existing separately in all these different states, not ceasing, therefore, when they cease, but independent of their transient changes.

Even while your soul is united to that bodily frame, and continually capable of being affected by the objects that are present with it, by far the greater number of your feelings are those which arise from your internal succession of thought.

The knowledge of mind, then, as a substance, implying the belief of identity during these changes of state, can not be involved in any of these separate states; and, if our feelings merely succeeded each other, in the same manner as the moving bodies of a procession are reflected in a mirror, without any vestige of them as part, or consequently, any remembrance of their succession, we would be as incapable of forming a notion of the sentient substance in the mind abstracted from the momentary sensation, as the mirror itself; though we should indeed differ from the mirror in having only what mind can have—the sensations themselves.

Thus rapidly existing and perishing, we see—we remember, or compare what we have seen, with desire or with aversion.

And of these, or of states analogous to these, the whole of life—sensitive, intellectual or moral, is compared. Every minute, therefore, of every hour, in all its variety of occupation, is but a portion of this complicated tissue.

Let us suppose ourselves looking down from an eminence, on the prospect beneath. On one side all is desolation and we see, perhaps, at a little distance, a half roofless hovel, as miserable as the waste immediately around it, which has scarcely the appearance of a dwelling for any living thing, but seems rather as if nature herself had originally placed it there as a part of the general sterility and ruggedness.

On the other hand, all is plenty and magnificence, and we see amid lawns and beautiful wooded banks a mansion so different in aspect, as if the beings that inhabited it were of a different race, and which, as a part of the scene where it is placed, accords so harmoniously with the whole that without it the scene itself would appear incomplete and almost incongruous, as if stripped of some essential charm.

Like this picture, certain states of our bodily organs are directly followed by certain states or affections of our mind. Certain states or affections of our mind are directly followed by certain of our bodily organs. According to this division, therefore, of the mental phenomena, into those which are of internal origin, and the subdivisions which we have made, the external powers of susceptibility of the mind in actual order of development—the powers or susceptibilities of the mind in its immediate relation to its own bodily organs.

The intellectual phenomena, influence of the associating principle itself, extends not only to ideas, but to every species of affection of which the mind is susceptible. Our internal joys, sorrows and all the variety of our emotions are capable of being revived through the medium of perception—that is to say—through the medium

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of those sensitive capacities already fully considered, that we acquire our knowledge of the properties of external things. But if our knowledge of those properties were limited to the moment of perception, and were extinguished forever with fading sensation from which it sprang, the acquisition of this fugitive knowledge would be of little value. We should still, indeed, be sensible of momentary pleasure or pain. But all experience of the past, and all that confidence in the regular successions of future events which flows from experience of the past, would of course be excluded by universal and instant forgetfulness. In such circumstances, if the common wants of your animal nature remained, it is evident that even life itself, in its worst and most miserable state, could not be supported. Since, though oppressed with thirst and hunger, and within reach of the most delicious fruits and the most plentiful spring water, you should still suffer without any knowledge by which the suffering could be remedied. Even if by some provision of nature your bodily constitution had been so framed as to require no supply of subsistence—if instinctively and without reflection we had been led on the first impulse of appetite, to repair our daily waste and to shelter ourselves from the various causes of physical injury to which we are exposed, though our animal life might then have continued to be extended to as long a period as at present, still if out a succession of momentary sensation—it would have been one of the lowest forms of mere animal life.

It is only capable of looking before and behind—that is to say—as capable of these spontaneous suggestions of thought which constitute remembrance and forethought.

We live, indeed, in works of generous strains of exalted sentiment and successions of bright imagery, which are beyond the ordinary suggestions of our mind. But even in the very majesty of all that is sublime, or in that transcendent and overwhelming tenderness, which is itself but a species of sublimity, and while we yield with more than admiration to the grandeur or pathos, we still love them to harmonize with the universal principles on which the spontaneous suggestions of our humbler thoughts depend. When they do so harmonize, we feel what we read and hear almost as if it had arisen in our own mind, by the principle of spontaneous suggestion, which we know that we partake in its general tendencies, with the very genius which we revere. And this identity, which we love to feel with everything that interests us, as it constitutes in a great measure the charm of our moral sympathy, has also, I conceive, no small influence on the kindred emotions of taste, constituting a great portion of the pleasure which we derive from the contemplation of works of art.

The genius which commands our applause is still the genius of man—of a being who perceives, remembers, reasons, and exercises every function of which we are conscious in ourselves.

We feel, therefore, that it is not our admiration only that connects us with

the works which we admire, but the very faculties which have produced these admirable results. We see our common nature reflected with a beauty of which we were not sensible before. And thus thought succeeds thought and image rises above image, according to the laws of succession, which we have been accustomed to recognize in the trains of our own fancy. These thoughts and images are, as it were, for the moment ours; and we have only the delightful impression that we are of a race of nobler beings than we conceived.

Entrap the unwary and relieve them of their cash. The cause of Spiritualism suffers from such methods."

WORKING AT THE WRONG END OF THE BARREL.

A good deal of attention is being directed to the action of village and pretentious city authorities in the matter of keeping children and youth off the streets after a certain hour at night unless accompanied by suitable guardians, parents or others. This is another instance of the spigot and bung hole economy under which we exist, i. e., corking up the former while the latter is allowed to run and waste. The way to go about this matter would be to make the streets respectable and orderly enough to allow children and youth to be on them.

PRIDE.

Will power perverted by lust or sensualism makes a being touchy; and self-righteousness, vanity, conceit and often vain-glory are some of the results. Will power perverted by selfishness or hatred makes a being emotional—easily angered or brought into combative attitude—manifested by scolding, being agitated in converse, disquietude, impatience, fault-finding and by contempt for their fellow beings. Thus the effect betrays a cause not thought of before, and shows up the character of the individual in a new light—whether the cause has been laid by the being or been inherited. But the cause is there, and that is the man or woman, even though never indulged in beyond the manifestation of the effect. The effect, however, is often bad enough, and needs correcting, and is corrected by nature, the spirit world and mortal efforts—the latter being in the form of ostracism from society, criticism by friends, and loss of freedom under circumstances. But will power used for righteous purposes has the reverse effects—making a being self-poised, calm, clearheaded, potent, influential and broad-minded. One is pride or prejudice, the other is humility or love—the aim of human life in connection with matter. And no release until this has been accomplished, whether the being be in or out of a material body.

—If you desire a good paper continue your subscription without interruption. We must know what we have to bank on to continue our present course. Stopping the paper now means that you do not favor progressive journalism, nor its good effect on a cause.

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The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

Obituary notices of five lines inserted free. Ten cents per line over that number.

Advertising department, Frank E. Morrison, Manager, 500 Temple Court, New York City, Boyce Bldg., Chicago, Ills.

THE HELM.

Consequent upon the retirement of tality beyond the grave, the hope for immortality is the inborn companion of the human heart, the never-fading beacon light to the consciousness of man. It has ever been the central theme of the world's best thought. Since the dawn of human history scholars of highest erudition have made life the subject of their studies; men and women of classic brow have written its promises in scholarly lore; poets have told its bright anticipations in even measured words; sculptors chiseled its ideal on rock, artists painted it on canvas and musicians voiced its sweetest expressions in lyric strains and the melody of song. Others have donned the livery of saints, and, on pinions of oratory, carried life's brightest hopes and sweetest wishes up to the skies, where he thanks the angels blossom and rise in making it succeed. Aside from the policy heretofore outlined he has no promises to make, preferring to let the work tell its own story as time goes on.

WE APPRECIATE THE GOOD TURN

The Light of Truth thanks most sincerely the friends who add subscribers to its list. Such kindness is greatly appreciated. But we would again remind our readers that this paper is their paper. The numerous commendatory letters received each week abundantly attest this fact, for if the paper did not touch the deepest sensibilities of the readers such expressions of esteem and good wishes would not be forthcoming. Hence, in earnestly striving to advance the usefulness of the paper by their efforts to increase its circulation the friends are in a way advancing their own interests. We have sent out over 12,000 sample copies of The Light of Truth since last spring. Returns indicate that some good has been accomplished by them, but we would again impress upon our readers the advisability of personal effort and speech in its behalf. No part of a work of this kind is in vain. There are hundreds of thousands of inquirers and Spiritualists in the country who know nothing about the spiritual press. These people ought to be reached.

Robert Lang, the alleged medium, whose arrest in Louisville last September caused considerable excitement, is again in the toils and, strange to say, he is again charged with murder. He is confined in a bastille in Detroit, Mich., accused of causing the death of Valmore Nichols, a wealthy resident of Detroit.

A VICTIM, NOT A MARTYR.

Our frontispiece this week is Leroy Berrier, the victim of Comstockism in Minnesota, now in Stillwater prison serving sentence of two years, imposed by a United States circuit court for sending through the mails his book on Sexuality, a work designed to throw light on this most vital subject.

No matter about criticisms which might be and have been made on his work. Mr. Berrier wrote from his highest, holiest convictions. He did not (like the spawn who cover the most licentious suggestions and acts with a veil of words which the Comstock vermin wink at, and which goes through the mails every day and hour) seek to arouse the bestial passions of men. No. He wrote from a conviction that what he gave the public would tend to raise people above such things and place the sexual function where it belongs, in the holy of holies of human life.

For this he was persecuted and railroaded to state prison. The blood of every American who has got something in him beside a white liver ought to boil at such outrages. It is only a question of time when every man and woman who dares to speak or write an honest thought will be muzzled and gagged if repetitions of Berrier's fate are allowed to continue. Are the American people, are the people of Minnesota, abject serfs that they can look upon these outrages with indifference? The size and potency of the petition to President McKinley now being circulated in that state will determine this question. If there is a subscriber to this paper in Minnesota who refuses to sign it, and aid in other ways to the extent of his power in Berrier's behalf, and the fact becomes known in this office, that man's name will be dropped from our subscription list and his money returned to him. We don't want subscribers who can allow things of this kind to go by without a protest and without some effort to repeal the hypocritical law that makes them possible.

MR. AND MRS. E. W. WALLIS.

This excellent couple have been making the tour of the camps, among them Cassadaga, where they spoke to admiring throngs on several occasions late in August. We had the pleasure of meeting them and of enjoying the rich tonic of their lives.

Mr. Wallis is the editor and manager of our esteemed English contemporary, The Two Worlds, published at Manchester, England. Both Mr. and Mrs. Wallis are excellent trance speakers, and among the many fine addresses delivered at Cassadaga theirs commanded a prominent place. Mrs. Wallis is a close reminder of Rev. Anna Shaw in her deportment, gesture and style of delivery, and as Mrs. Shaw is one of the great orators of the liberal rostrum, this may be taken as a fair estimate of Mrs. Wallis' powers. Mr. Wallis is one of the finest speakers we ever listened to. His pose in the trance state being the height of grace and eloquence, while the words that fall from his lips are livid with power and they reach the depths of every soul who hears them.

These workers ought to be kept busy. They have a message and during their sojourn in this country it ought to be heard.

Mr. and Mrs. Wallis went from Cassadaga to Toronto on the 27th ult., where they speak and labor for a time. They expect to remain on this side of the big pond during the remainder of the year at least.

William Howitt—"Spiritualism having reached its millions of adherents, is now beyond the influence of opponents."

SEEK EARNESTLY THE PRIME ESSENTIAL, LOVE.

Not in tall minarets, loud sounding bells and letters of credit from a fabulous Deity, but in the knowledge of individual and collective responsibility, individual and collective duty, are to be found the tenets of salvation, the seed of progress. The hope of the world is the love of man. The moral idea is stronger than the armed power of nations. This could not be said even a century ago. But men are growing and expanding. As buds encased from winter blasts leap into life and beauty with the warmth and gladness of Spring, so do men, set free from the trammels of creeds and barbarous laws, blossom into hitherto unknown forms. But no marvel yet revealed touches in sublimity the simple acts of life prompted by love. The binding of others' wounds, the acknowledgment of transgression and the conquering of self, these are the qualities which make unto a better humanity.

It is for the world of pride and stuffed sufficiency to bend the stiff neck and listen to the voice of the world's real conscience. Truth is the only law which does not dim with the passing years, and love is the court of that law. The bards, the martyrs, the saviors of all time have sung to the selfish and the arrogant the golden rule, and when in the process of evolution the Gaul, Teuton and Saxon races shall have reached that plane where the welfare of each is the concern of all—in a word, when there shall be a place in the affairs of the world for the golden rule—then, and not till then, shall there be laid the foundation for a true cosmology. Obedience and disobedience will, until then, mark the pressure of men's relationship to the inexorable law of cause and sequence.

Meantime the vast uplift goes on. Despite the antics of sacerdotal actors and the greed of the social gorgon, the world is better and is growing better. Love is here, honor is here, companionship is here, the great decalogue of Christ is here. As the glamor of life fades away these are craved, and the building time begins.

THE CENTRAL THOUGHT.

William Penn voiced the integral thought of unitary purpose when he said that the humble, meek, merciful and just, are all of one religion, and will so recognize each other when in another world the mask of life is torn aside. We do not think there can be any improvement on this. Mankind are better for the most part than their creeds, and the qualities above cited do not partake of theoretical abstractions. They are qualities which one sees in the daily walks of life everywhere. They may be said to constitute the humanities of the human nature, the real and abiding wealth of the soul forces of the world. There is nothing better than mercy and love and justice, and the best service which can be rendered to a just Deity is the practice of these virtues among men. All men who possess these are of the same religion. The war of sects shuts out religion and we have a fanfaronade of hypocrisy, cupidity and lust flaunting before a hideous coming recompense.

LIGHT IN THE CRANNIES.

At a Baltimore camp service recently Rev. Dr. Cadman let go the following: "Brethren, we have got to go forward or die. We don't want a religion that believes that ignorance is a qualification for spirituality, and neither do we want one which cries 'Hallelujah!' and does not pay its debts."

Brother Cadman, shake!

A BLUNDER, BUT IN THE RIGHT DIRECTION.

Political anarchism has an object lesson in the act of congress recently passed providing a system of arbitration of disputes between laborers and their masters in the railway industry, although the act will fail by reason of the usual shoddy of such proceedings, the shoddy of this one being the requirement of the initial consent of both parties to a dispute before arbitration can be had.

A blunder was made, too, in recognizing trade-union associations and foisting them into a controlling position with reference to laborers, and making it imperative on their part to join the union or association in order to feel the benefits of the law. The power thus vested in trades-unions is to be seen at a glance, and unless non-union men are in a majority in any particular instance there is absolutely no show for them.

But the fact that congress has passed any law at all looking to the regulation of these continual disputes is encouraging. Not until the whole people represented in an honest congress demand a positive compulsory court of arbitration, can there be any let up to the strike, lockout and mob fever. Moreover, the congress must take hold in the government and control of those monopolies which breed the strike, lockout and mob, and that, too, without reference to the organizations of capital and labor. Such organizations will be abortive as long as capital is diffused in myriads of channels and concerns antagonizing each other, and with no union of sentiment except to crowd out the weak and the unfortunate. Labor will waste and shrivel and rebel as long as these conditions last.

INGERSOLLIAN SOPHISTRY.

Voltaire was, for a long time, a believer in the optimism of Pope—"All partial evil is universal good." This is a very fine philosophy for the fortunate. It suits the rich. It is flattering to kings and priests. It sounds well. It is a fine stone to throw at a beggar. It enables you to bear with great fortitude the misfortunes of others. It is not the philosophy for those who suffer—for industry clothed in rags, for patriotism in prison, for honesty in want, or for virtuous outcasts. It is a philosophy of a class, of a few, and of the few who are fortunate; and when misfortune overtakes them, this philosophy fades and withers.—Ingersoll.

This is one of Ingersoll's fine-spun sophistries. It looks well and reads well, but unfortunately—for him—it lacks truth. If the colonel was as well acquainted with the philosophy of the submerged as he is with those he terms the fortunate he would not parade himself thus.

We can point to at least a score, and they are among the world's brilliant intellects, who have suffered all that man's inhumanity to man can inflict and yet affirm the universal good which Pope so beautifully set forth in his great epic. There is a fortune of the unfortunate which the worldly fortunate know nothing of. Moreover, many of the worst pessimists are among the fortunate to whom Ingersoll would have us turn for those who find solace in Pope, Misery and despair are not confined to the victims of the social and industrial catapult.

DOG EAT DOG.

Dr. Frederick Williams, one of the members of the state board of medical registration and examination, is authority for the statement that the Ohio Medical university will in all probability be investigated at the next meeting of the board.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

BRADY LAKE.

The camp meeting season at this resort has been a success financially, socially and spiritually. Submerged in a big debt which is not yet removed, the work done by Receiver Smith and Chairman Herrick is all the more meritorious. At least the debts and liabilities contracted at the outset of the camp have been met dollar for dollar. Indications point to renewed activity next year. The word mismanagement covers the whole miserable condition which has been brought upon this fair spot in years gone by. It will take years to wholly remove the effects of it. But it will be done. Nature has already done its part. The people have done their part by coming in throngs to the grounds year after year. Now let there be a system of sound business methods connected with the stewardship of the camp's affairs and Lake Brady will again become the great spiritual resort originally enjoyed.

TIS A FEARFUL THING TO DIE.

When free thinker and ex-Governor Matthews of Indiana was dying a minister asked him if he believed in Jesus. The answer was "Yes." Now it so happened that three physicians heard the reply, and they regarded it miraculous, because the particular part of the brain paralyzed was that governing speech. Attention will probably be divided on the "miraculousness" of the answer and the stupidity of the question, allowing, of course, that the minister knew the nature of the paralysis, for had he known what the doctors knew—or thought they knew—it would have been as sensible in him to ask the mummy of Cheops if he believed in Mark Hanna as to have asked the dying ex-governor if he believed in Jesus. It seems to us that this "death-bed repentance" would be a good subject for Talmage and Watson Heston to work up.

COMPANY COMING.

The man who uses religion as a cloak will not require anything as heavy as a cloak to keep him warm when he meets his record in the next life. The time is coming with all men when an opportunity will be offered to become acquainted with themselves and in many cases their company will not be very agreeable either. Hypocrites who sear their moral abscesses with piety tincture and perfumed with flattery may kneel upon sumptuous cushions neath vaulted arches gilded with gold, but their names are not graven upon the parchment of a memory they will be pleased to read by and by.

SHORT STOPS.

Is it possible we have got to thrash Spain over again?

The various "Schlatters" are doing a thriving business.

Do you know the man in the dumps? Send him a copy of the Light of Truth.

If you receive a sample copy of this paper consider it an invitation to subscribe.

Our contemporary, The Medium, has introduced half-tone illustrations. Success to it.

Of times there is a better sermon in the noise from the belfry than in the noise from the pulpit.

The Russian czar proposes universal peace. This may be set down as the crack joke of the year 1898.

The United States treats all churches alike.—New York "Sun." If you see it in the "Sun" it isn't true.

Read Prof. W. M. Lockwood's "Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment."

Ex-Senator Brice has given unflinching signs of the movement of his machine in Ohio politics. He is making contributions to the churches.

Spirit Mothers is the name of a new aspirant in reform work, published monthly at 605 W. 3rd St., Los Angeles, Cal., by Olivia F. Shepard.

Do you want to be happy? Watch your lips, that they speak only truth and love. If you can not speak well of anything or of anybody don't speak at all.

King Billy of Germany has duly vowed that with the help of God he will maintain all that Bismarck aided in creating, "and if need be defend with blood and treasure."

Most preachers affirm that the devil never takes a vacation. In which case it may be supposed that the old fellow is having a hilarious time these days while the preachers are away on their vacations.

Have you a child in the formative period of life? Send fifty cents to 61 Willowdale street, Cleveland, O., and get The Lyceum for his or her instruction for a year. The Lyceum is the children's paper, bright, clean, and instructive.

It might be well enough to consider the religious bias of the members of the peace commission. It will be in the conference of that commission that the papacy will get in its work, and we can't figure in this business without the papacy.

Spiritualism has a fine chance to clear its skirts and vindicate its claims by finding the man who killed Nichols.—Detroit News.

Spiritualism is not responsible for murder, murderers and the mental frippery of newspaper writers. Neither is it a detective agency.

Say, the next time they tell you that spirit phenomena are the work of the devil and evil spirits, just ask them how the evil spirits get out of hell to work these things. Don't they say that the bad, the wicked, the loathsome are all shut up and that forever? If this be true there is little opportunity for them to befuddle mortals.

Mr. Geo. W. Walrond of Denver, in ordering a supply of Prof. Loveland's Essay on Mediumship, says: "Your customers who have read this essay speak very highly of the value they have derived from it."

Mr. Walrond adds that he is to start his Sunday evening meetings again during the present month. The interest in Spiritualism and kindred subjects is very great in that city.

The Independent Herald, L. E. Brown, publisher, of Bertrand, Neb., thus mentions the Light of Truth: "Light of Truth, Columbus, O. A 16-page weekly journal devoted to Modern Spiritualism. A foe to frauds; liberal; progressive; on the right side of economic questions; full of moral inspiration. \$1 a year. Send for sample copy."

Brother Brown has our thanks.

Watson Heston has renewed the publication of his cartoons in the New York Truth Seeker. Mr. Heston appeals powerfully to the reason and judgment of his readers, his peculiar adaptation to the work making him a unique. The observer who can not see the point and profit by his observation has no business with Heston's cartoons, but to him who can see it there are whole barrels of fun, logic and withering sarcasm in them.

The vaccination bill, conscience clause and all, has got through the third reading in the English house of commons. This is triumph for the anti-vaccinationists. The conscience clause runs as follows: "That no parent or other person shall be liable to any penalty under the vaccination act of 1867 if he satisfies justices in petty sessions that he conscientiously believes vaccination would be prejudicial to the health of the child."

Democrats have hoped and prayed for some great calamity. They wanted Dewey's ships sunk at Manila, and Shafter and Sampson whipped at Santiago; but the Lord was on our side because we were on his side.

The above is a sample of the mental pabulum which a Tennessee congressional district evidently delights in, for the blatherskite who let it off last week in an address was renominated. His name is H. R. Gibson. He ought to have lived in the seventeenth century.

Many improvements are contemplated by the Indiana State association at their grounds at Chesterfield. A hotel will be built in the spring, taking the place of the present lodging and eating house. Macadamized roads and walks will be added to the beauty of the grounds. The water, gas and other services will be extended. The association is in better condition than at any time in the past. The reports which have just been compiled by the state officers show great gains in Spiritualism in the state during the past

The pleasurable sensation of wearing for a few moments the spectacles worn by Thomas Paine, was one of the rare treats we enjoyed at Lily Dale. The frames of the glasses are iron, a very crude affair compared with contrivances now used, but the author-hero of the revolution wrote many of his great essays with them. They belong to Mr. S. M. Baldwin of Washington, D. C., who has the honor of possessing a pair of shoe buckles and several other articles besides the spectacles worn and used by Mr. Paine.

Rev. Simpson's operations in extracting money from his psychologized dupes equals Rev. Jernagin's operations in getting gold from sea water, and are no less culpable. Simpson worked out \$55,000 from a big audience at Old Orchard, Me., recently, in a single day by his evangelization performance. It is a strangely remarkable exhibition of hypnotic power which this man gives to the world. He is a phenomenon and if a Spiritualist were to mulct jewelry, watches, gold and silver from people in such a manner he would be put in state prison inside of a month.

A timely and exquisitely arranged little volume comes to us under the title "Wedding Chimes," by Delpha Pearl Hughes. It is designed for the

use of the Spiritualist and liberal ministry. The book contains a form of marriage ceremony, certificate, guest pages and family records. A choice selection of prose and poetic utterances and writings, embodying the higher Spiritualism, forms an appropriate addition. This dainty product of the printer's art is one of the most unique specimens we have yet seen. It is printed on heavy enameled paper, in fine white cloth binding, embellished in gold, with complete gold edges.

Our Texas contemporary, the Dawning Light, sticks a pin where it belongs in the following:

"The Dawning Light objects very much to the practice some spiritual mediums have of traveling around the country with half a dozen side lines as their stock in trade. If they can not make a living out of their mediumship they should drop it and take to the street with their side lines. These fake methods bring reproach upon our cause and Spiritualists and investigators should refuse to patronize any one traveling around the country with three or four different cure-alls, charms, etc. Just let them severely alone. Their only object is to entrap the unwary and relieve them of their cash. The cause of Spiritualism suffers from such methods."

WORKING AT THE WRONG END
OF THE BARREL.

A good deal of attention is being directed to the action of village and pretentious city authorities in the matter of keeping children and youth off the streets after a certain hour at night unless accompanied by suitable guardians, parents or others. This is another instance of the spigot and bung hole economy under which we exist, i. e., corking up the former while the latter is allowed to run and waste. The way to go about this matter would be to make the streets respectable and orderly enough to allow children and youth to be on them after nine o'clock without endangering their morals. It is a sad commentary on boasted civilization and Christian (?) morals when the law breaking prerogatives of young people extend to being caught out of doors after dark.

NEW WORK OF MOSES HULL.

Moses Hull is out with an announcement, which will be found on another page. Those who have already come under the benign teachings and interpretations of the Bible as given by Mr. Hull, can not fail to be benefited by the proposed series of lessons, and to those who have not availed themselves of the unique and praiseworthy work of this great teacher will do well to enroll themselves in the new classes. As he well says, above all people in the world Spiritualists should understand the Bible.

LILIAN WHITING IN PARIS.

Lilian Whiting contributes another interesting paper, number eleven of the series on Seen and Unseen, in this issue of the Light of Truth. We bespeak a careful reading of this paper, as it is filled with the rarest suggestions pertaining to the higher Spiritualism. Miss Whiting is always fresh and up-to-date in her writings, and as an exponent of Spiritualism in fields as yet unopened to the average worker, she is without a peer.

The enormity of a sin depends on the penalty man puts on it. It was once a sin to work on Sunday, and terrible in comparison to the fine imposed for so doing.

Truth hits where it fits.

Scientific

HAVE ANIMALS MIND CONSCIOUSNESS?

An Essay on Psychical Energy as It Is Manifested in Life Below Man.

[By Rajkumar Bandyopadhyaya, M. A.]

The assertion that consciousness is to be found only in man is totally unscientific and contradictory to the laws of organic evolution. It is clear, that however great the disparity between the highest animals, among whom we may include man, and the lowest of organized sentient existences, in many or even most matters, there is still an unbroken chain of sequence, a process of uninterrupted development which according to Hindu scriptures is but one link in the chain of progress leading to the highest of lives, the purely spiritual, Godward life. Those who, like Alfred R. Wallace, the evolutionist, confine their attention too exclusively to the facts of natural selection, as affording for lower animals a sufficient basis for the evolution of the psychical element, might well posit a separate law of higher intellectual or spiritual growth for man, a law which is supposed to supplement and not contradict, the process of unbroken development due to the working of the law of natural selection, when properly understood, is selection, when properly understood, is primarily a psychical factor, concerned as it is with the question of self-preservation or survival. The idea of a self, an entity, an organism that tries to preserve itself (its-self) against other competing selves is *prima facie* a metaphysical notion. And if there is the psychical principle working at the root of all organic development, in greater or less association it may be with physical (or metaphysical) conditions and surroundings, it would be but natural to look to a greater development of that root-principle for a higher development in man. For we contend we can not separate one kind of psychical energy (as exemplified in natural selection) once and forever from other kinds of psychical manifestations. They evidently come under a common category and all specific differences might well be sought to be explained without bringing in the hypothesis of an impartible barrier of a new element (a sort of a counterpart of the Special Creation, as opposed to the evolutionary, theory), infused into man and so creating between man and the lower creatures, a distance not of degrees but of kind.

It is oftentimes urged that there is a great difference between man and the lower animals. But we must not compare the lower animals with a mystic philosopher of Germany, but with the most uncivilized races of Africa, Malays, Australia, etc. When we have done that, we shall find that even some species of the lower animals have even higher mental capacities than man; that love and devotion are wanting in many of the savage races; that memory and keeping records of time are sadly wanting; that emotion, laughter and weeping are not to be found among many. We will compare the characteristics of the lower animals with those of many of the savage races; and try to show clearly that the distinction aforesaid is sadly apparent, and that we often blind ourselves with the belief that man is far superior to animals.

We wish, therefore, to trace the evolution of mind not according to the evolution of species, but as the mental capacities are gradually developed and manifested, from the invertebrate to man. The chain is continuous but not exactly parallel to that of organic evolution.

"If we use," says Dr. Lindsay, "such terms as thought, knowledge, memory, instinct, intelligence, and so forth, in their widest sense, we must regard mind as beginning in the vegetable kingdom." But our present knowledge is so limited and inaccurate that we must begin from the Invertebrate. "Certain of the Infusoria," says Dr. Carter, "exhibit will, determination, fixed purpose, or aim." Ascending a stage higher among the Protozoa we notice that the tube-worms retreat into their abodes at the slightest alarm. The strategems "of rival hermit-crabs desiring to possess the same shell of a dead mollusk for their abode is the funniest thing in the world." They show care and affection for the cloak anemone attached to their shell homes. Hermit-crabs are further noted for their pugnacity and for their cunning in attack which they make unawares.

Lobsters have mental qualities of a higher nature. They are so sensitive to sound and light that they throw off claws when the thunder roars or when any sudden light is thrown upon them after they are kept in darkness. Lobsters can be tamed and are very fond of music. A Parisian lady had a lobster, who was drawn by the music to her lady's piano.

Among insecta, ants, bees, wasps, etc., show greater ingenuity and love of divisional labor. Courtship and love are found even among spiders. The male spider throws itself into many shapes and contortions to attract the female, and is either accepted or rejected at the will of the female. There is also another kind called the "trembling spider," which is so wary and ingenious that it feigns death to attract its food.

Many of the Cleopatra beetles test the strength of materials, counterfeited death when alarmed, manifesting remarkable presence of mind and ask and obtain help from others.

Among the mollusca the cuttle fish (called poulpe), according to Lloyd, displays purpose amounting to forethought, manifests irritation, defense of the females and love for the eggs.

In the lowest class of the vertebrata—the fish, there is a wide range of psychical character. Among the most noteworthy characteristics of fishes—are conjugal love, self-sacrifice, use of mechanical appliances—as in the case of a cod that used a blast of air to propel a shelled vessel out of a basin so that it might use it as food—knowledge of locality, memory, etc. There is a kind of fish called the tinker which lives in nest under water, and lays its eggs therein. The male tinker decorates its nest with gaudy and brilliant shells, etc., and woos the female. If it is disappointed in love it breaks its nest and takes vengeance on the female. (See Lloyd's "Animal Sketches.")

In the class reptilia—the snake and the tortoise, watch garden operations with keen interest, manifest discernment and use precautionary measures in the avoidance of danger. Certain Indian snakes love music strongly and can be completely tamed. They have a very tenacious memory and

determined resolution to extirpate the enemy.

But the intelligence and mental capacities of birds are even of a higher order. They have a language and articulate speech. They have ideas of dangers, love and courtship, and punishment of conjugal infidelity. Judicial trials are held among many birds, especially among the adjutants and storks.

We will next classify animals according to their mental aptitudes and try to clearly show that they are not far different from those of many of the savage races and in some cases even higher.

"Instinct" is too generally used as a synonym for animal intelligence in contrast with human reason, judgment or intellect, and popular opinion has for ages represented instinct as (1) perfect at birth, (2) invariable, (3) infallible, (4) blind, (5) independent of volition and experience. But as we proceed we shall know that each one of the above mentioned qualities is erroneous, and instinct is not perfect, but extremely fallible, just like reason formed by man. Besides, animals show such instances of "intelligence" as to closely prove the presence of something different from and higher than "instinct," which, when more clearly developed in man, is called reason. Instinct is not different from reason—but reason itself, less defined in the case of animals and more so in the case of civilized races. Dr. Lindsay says, "So long as it is impossible satisfactorily to define instinct and reason—so long at least as we possess no satisfactory definition, so long as we can not draw the boundary line between them—it is impossible to determine the range of instinct and reason respectively in man and other animals, or in any individual, species or genus of the latter. Using the terms in their present vague and contrasted acceptations we are quite satisfied in asserting that even in man—the lower races and the least cultivated of the higher races—instinct (as is popularly used) predominates over reason, impulsive over deliberate action;" while in trained elephants and dogs, in many kinds of birds, especially in parrots—"reason predominates over instinct, reflection over impulse."

Even in civilized man instinct and reason vary in their inter-relations with the age of the individual. The child is moved more by impulse than by reflection; the adult more by the latter than by the former. The term instinct, therefore, is "regarded but as a lower and peculiar, obscure and not yet intelligible or understood form of intelligence."

There is a great mass of remarkable facts which can not be explained by instinct, but by reason. Thus black ants in Mauritius send messengers with intelligence, call up an army, procure reinforcements, assembling at some fixed rendezvous; "there is obvious judgment as to both time and circumstances." As in man, courage has sometimes to be stimulated or inspired in or for battle. Strategy is fully known to the animal and they take their enemy unawares.

It is related in the "Animal World" that a crane in the zoological gardens, London, being annoyed, while feeding, by a sparrow, at length pretended indifference, and when the sparrow came within reach of its beak, seizing, thrust the sparrow under the water in a tank. "Science Gossip" tells us of a magpie pulling a cat's tail to divert her attention from the food. The Nicaraguan alligator floats like a log so that when it perceives a bird or any other animal, estimating the exact distance of its prey, submerges itself quietly and comes up exactly under the unwary victim.

Various birds change the formation of their nests according to change of climate or other environment. They sometimes provide double openings for "egress as well as ingress." Watson in his "Percy Anecdotes" mentions a wren opening a new entrance to its nest simply to escape publicity or notice.

Many of the arrangements connected with the collection of food and preservation of life, illustrate a thoughtful adaptation and clear application of judgment. The glutton sometimes contrives to secure the bait, without itself being entrapped, by undermining, attacking from behind or by other means of destroying the action of the trap. Ringing of bells by dogs and cats, in order to procure meals, are too well known.

The somewhat common phenomena of dogs "stopping runaway horses or ponies in the streets or roads illustrate inter alia—(1) the wonderful control of small over large animals, by virtue of its superior intelligence and force of will, and (2) by the recognition of the rights of ownership." The "Animal World" gives several cases of stopping horses by dogs, and "giving up the reins to the proper drivers." "A Labrador dog swam after a boat that had got adrift, and without any direction from man, seized the tiller rope, that was dragging in the water, and by its means towed the boat ashore against a breeze ripple."

ORGANIZATION AND GOVERNMENT AMONG ANIMALS.

That systematic organization and punishment of crimes are only to be found in man, is an utterly erroneous view, as there is a whole series of phenomena of the highest interest—phenomena that involve the possession and application or exhibition of the highest mental and moral faculties. That force of discipline submission to authority, and government (in the strictest sense of the term) are not the exclusive monopolies of the civilized humanity, has been clearly shown by Wood, Louis Figuler, Hibberd, Macgregor, Haeckel, Watson and others.

Leaders, governors, chiefs, commanders are chosen, among many animals, as for instance in wild military pack-horses, eskimo dogs, etc. Among birds, cocks, cranes, rooks, form regular systems of government, either monarchical or democratic. Wood tells us that the "leader among deer, horses and oxen 'will not suffer' certain things to be done without his permission, and resent the slightest interference with his authority." Their rule is "more or less despotic."

The love of precedence is sometimes strikingly exemplified among kine and war-horses. Thus a case is given of an English cow as "the very personification of pride." Watson tells us that war-horses recognize the ranks of their masters, "their pride being proportionate to the degree of the ranks their masters hold."

Sentinels or guards are placed at regular intervals by prairie dogs, African antelopes, California quails; and confederacy and co-operation are too distinguished. Suspension bridges by the baboons, ladders made up of the limbs of monkeys, are too well known. There is an incident, related in the "Animal World," of the co-operation of a dog and a cat in a larder theft. Wood tells us that two ravens plundered a bird-trap—the one lifting up the lid of the cage, the other removing the captured bird. Wolves lie in ambush, while the confederates drive away herds of Indian antelopes to the "appointed spot."

Co-operation with man is more or less familiar. There are cases where dogs and horses have been assistants

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CORRESPONDENCE

THE FIELD AT A GLANCE.

The camp at Etna, Me., closed Sept. 4th.

The Ashley camp closes tomorrow (Sept. 11).

Oscar A. Edgerly's address during September and October is Atlanta, Ga.

Bishop A. Beals has returned to Summerland, Cal.

J. C. F. Grumbine labors in Indianapolis this month.

Mrs. C. L. V. Richmond speaks in Chicago at Handel hall during September.

Mrs. Francis Ruddick will go from Vicksburg camp, Mich., to Cassopolis, thence to Pipestone, Kalamazoo.

Mrs. J. A. Chapman of Connecticut has been elected as one of the directors of the N. E. S. Campmeeting association.

Yonkers, N. Y., Spiritualist society, A. Andrews, president, and Titus Merritt, secretary, will renew meetings Sept. 23.

The first annual convention of the State Spiritualists' association of Minnesota was held at Minneapolis on the 6th and 7th instant.

A reception was tendered Mr. and Mrs. E. W. Sprague at Grand Ledge, Mich., camp, the occasion being their wedding anniversary.

Miss Jeannette Fraser is the energetic business manager and financial head of the Vicksburg camp, which has closed a successful season.

One N. G. Buckley has been operating in Eureka, Kansas. From reports at hand he may be set down as an ardent humbug. Look out for him.

Mr. and Mrs. J. T. Lillie renew their labor in California the coming fall. Mrs. Lillie has sojourned at her cottage at Lily Dale during the season there.

The third annual convention of the California State Spiritualists' association took place in San Francisco, Sept. 2, 3 and 4. It was a notable occasion.

Mrs. A. S. Waterhouse of Somerville, Mass., has been elected third vice president of the New England Spiritualists' Campmeeting association.

The Sunflower, edited by Mr. W. H. Bach of Lily Dale, N. Y., has been adopted as the official paper of the National Young People's Spiritualist Union.

Dr. Adah Sheehan Horman will entertain Spiritualists in attendance at the G. A. R. encampment at her elegant home, Elsinore Gate and Russell street, Cincinnati.

Will C. Hodge has been with the Delphos, Kan., camp the entire season dispensing rich nuggets of truth and common sense. His address is 98 Ogden avenue, Chicago.

A meeting was held at the Indiana camp before closing to consider the erection of a hotel on the grounds. It was proposed to open a subscription fund for the purpose.

The twenty-first session of the First Maine Spiritualists' State Campmeeting association was held at the camp ground, Buswell's grove, Etna, 10 days, beginning Friday, Aug. 26.

Societies wishing the services of A. E. Tisdale, the blind orator and medium, for the fall and winter months of '98 and '99, may address him at 547 Bank street, New London, Conn.

Anna E. Thomas lecturer and platform test medium of 512 Lexington avenue, Newport, Ky., is arranging a western and southern tour for the win-

ter of '98 and '99, and would be pleased to correspond with societies and responsible parties desiring her services en route to the Pacific coast.

The Madison, Me., Spiritualist Campmeeting association will hold its annual meeting at Lakewood Grove, Hayden Lake, commencing Sept. 2, and continuing 10 days. The speakers include Harrison D. Barrett, F. A. Wiggins, Mrs. Juliet Yeaw and Mrs. Effie I. Webster, platform test medium.

The Central Spiritual Union of Detroit opens the third season at Star and Crescent hall on Sunday evening, Sept. 4. This society is in a prosperous condition, and is doing a good work. Dr. C. W. Burrows, its president and conductor, is an able speaker and an ardent Spiritualist.—Margaret Kinman, secretary.

The First Spiritualist church of Columbus resumed its regular meetings last Sunday, with Mrs. C. F. Weatherford as speaker. The church has leased the old Universalist church building on South Third street, between Town and Rich streets, which has been elaborately fitted up. Services will be held every Sunday morning and evening.

The following mediums and speakers are at the Liberal, Mo., camp: Charles Winans, William Aber and Josie Folsom, materializing mediums; Maggie Vestal, trumpet medium; C. M. Folsom, trumpet and magnetic healer; W. J. Black, healer; D. W. Hull, Josie Folsom, C. S. Tisdale, G. H. Walser, speakers, and Sallie Aber and Josie Folsom, test mediums.

The Vicksburg, Mich., closed a successful campmeeting on Aug. 28. The speakers employed during the meeting were as follows: Oscar A. Edgerly of Lynn, Mass.; D. P. Dewey of Grand Blanc, Mich.; Albert E. Tisdale of New London, Conn.; J. Frank Baxter of Boston, Mass., and Mrs. Marion Carpenter and husband of Detroit, Mich. Each one of these speakers won the highest appreciation of the large audiences that gathered each day to listen to their inspirational utterances.

The annual meeting of the Michigan State Spiritualists' association, held at Lansing, resulted as follows: President, David P. Dewey, Grand Blanc; vice president, John Hutchinson, Jackson; secretary, May F. Ayres, Lansing; treasurer, C. A. Clement, Lansing; trustees, Byron E. Cole, Marshall; E. O'Dell, Paw Paw; Eva Paine Hopkins, Owosso; delegates to the national association, David P. Dewey, Grand Blanc; Abbie E. Sheets, Grand Ledge; alternates, C. J. Harris, Lansing; G. F. Ottmar, Riley.

At the annual meeting of the stockholders of the Connecticut Spiritualist Campmeeting association held at the pavilion at Pine Grove, Niantic, the following officers were elected: President, A. T. Boon, New London; first vice president, J. D. Eager, Niantic; second vice president, Mrs. A. E. Merriam, Hartford; secretary, Mary A. Hatch, South Windham; treasurer, George Hatch, South Windham; board of management, A. T. Boon, New London; D. A. Crocker, Niantic; N. H. Fogg, Southington; G. W. Pierce, Niantic; E. M. Lyman, Springfield; A. E. Merriam, Hartford; L. H. Burnham, Niantic; W. H. Humphrey, New London; auditors, R. F. Stanton, South Windham; D. A. Lyman, Wilimantic.

When sensual or filthy people court your society you naturally shun them; for on it depends your health. In like manner the selfish must be shunned; for they affect your happiness or peace of mind. On this, too, depends your health. Discontent breeds disease, because it makes you negative to contagion.

THE LIGHT OF TRUTH.

THE NATIONAL YOUNG PEOPLE'S SPIRITUALIST UNION.

The first annual convention of this body now being an event of the past, inquiries are being made regarding the work accomplished. The N. Y. P. S. U. is now thoroughly organized, and preparations are being made for the organization of local unions in every locality. The amended constitution and bylaws, together with a model constitution and bylaws for local unions, are in preparation for publication and it is hoped they will be ready for distribution in about two weeks.

The union is rapidly growing. When we met in Rochester there were 120 members enrolled, and when we met at Lily Dale there were 134 members, but today, Aug. 29th, there are 160 active members of this body. From information lately received seven societies will join the union within the next few months.

The National Union has four classes of membership, as follows:

1. Society Membership.—Young people between the ages of 16 and 40 who belong to some society that has joined the National. The dues of such members are 25 cents per annum. The union to which they belong are entitled to representation at the annual conventions on the basis of one delegate on behalf of its charter and one additional delegate for each fifteen members or major fraction thereof.

2. Individual Membership.—Persons within the age limit, who may or may not belong to local unions. The dues of such members are 50 cents per annum, and they are accorded the privileges of the conventions, but are not entitled to proxy representation.

3. Honorary Membership.—Those persons who have been active members or major fraction thereof. of Class 1 or 2, or both, but who have reached the age of 40 years. Such members may not vote or hold office, but may aid by their advice or otherwise.

4. Contributing Membership.—Persons outside of the specified age limit who may contribute to the finances of the union or render valuable assistance. All members of local unions not eligible to active membership in the National Union shall be received as contributing members upon the payment of the annual dues.

Proper cards certifying to membership in the respective classes and bearing the signature of the president and secretary will be forwarded by the secretary to all the members.

With reference to the assignment of work for local unions, I quote from the proposed model constitution for such unions as follows:

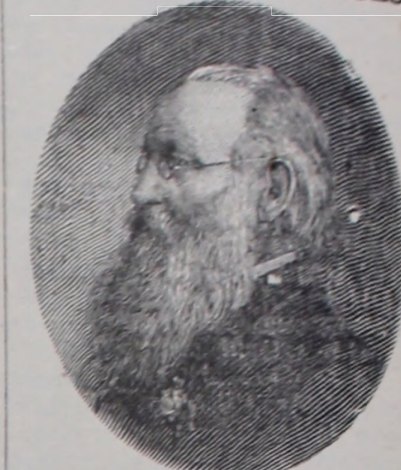
"Article X, Section 1.—Meetings shall be held each Tuesday, under the following monthly assignment: First Tuesday, business meeting; second Tuesday, literary meeting; third Tuesday, social meeting; fourth Tuesday, parliamentary meeting, and during such months as there are five Tuesdays, the fifth Tuesday shall be devoted to a general mass or social meeting, and efforts made to make such meetings noteworthy events to arouse general interest in the union."

Sections 2, 3, 4 and 5 enter into more specific detail regarding each meeting, but space will not permit me to quote them at this time.

The young people have adopted "The Sunflower" as their official paper, Mr. W. H. Bach, editor, Lily Dale, N. Y., and of course all our members should subscribe to it, as it will, from time to time, contain official notices regarding the National and local unions. The price is 50 cents a year.

Charters will be granted to local unions in the order in which their applications for same are filed. Those

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unions which desire to obtain one of the early numbers should apply for same promptly. All young persons who are not members of local unions, or who reside at such places where there are not enough young people to form a local union, should join at once as individual members.

I. C. I. EVANS,
President N. Y. P. S. U.
1352 1/2 B St. S. W. Washington, D. C.

RETURN OF THE N. Y. P. S. U. DELEGATE TO THE JUNIOR SPIRITUALIST CLUB OF GREAT BRITAIN.

Mrs. M. E. Cadwallader arrived at Lily Dale August 7, tearing herself away from the pleasures across the water in order that she might make her report from the Junior Spiritualist club of Great Britain, at the first annual convention of the N. Y. P. S. U., she having been sent as a delegate from our national body to that association. Besides tendering her a reception, she was made an honorary vice president of the club, an honor which should be appreciated by us.

The N. Y. P. S. U., in convention assembled, instructed its secretary to extend our thanks to the Juniors, thanking them for their reply to our greeting, also for the pleasing manner in which they received our delegate.

The convention also appointed a committee to draft the following resolution:

Whereas, Mrs. M. E. Cadwallader, having been duly appointed at the organization meeting of the N. Y. P. S. U., at Rochester, N. Y., as official delegate to the Junior Spiritualist club of Great Britain, and having faithfully performed the duties intrusted to her upon this very important mission; therefore, be it

Resolved, That we, the National Y. P. S. U., in convention assembled, do hereby extend to Mrs. M. E. Cadwallader a unanimous vote of thanks and of our thorough appreciation of the very efficient manner in which the purpose of the Union was carried out.

EVIE P. BACH,
JESSIE HOAGLAND,
D. C. MEEKER,
Committee.

MEDIUMS' PROTECTIVE UNION.

The M. P. U. met at Haslett Park in the "Mediums' Home," owned by them, at their regular annual meeting Aug. 20th, at Jackson, Mich., and elected the following officers: C. E. Dent, president; Julia M. Walton, secretary; Wm. M. Means, vice president; Mattie E. Woodbury, treasurer.

The society passed the following resolution, which was drafted by Dr. Waldon De Clarenz of Brent, Mich.:

"In view of the fact that immoral and unscrupulous persons have come before the public as mediums, and by resorting to fraud, trickery and disreputable practices have brought mediumship into disrepute in the minds of many people, therefore, be it

Resolved, That we, the members of the Mediums' Protective Union, deprecate these facts, and in order to protect ourselves and the public,

Resolve, That we issue to those known to be worthy certificates of character, as citizens and mediums, and that we ask the societies and organizations of the Spiritualists of Michigan to indorse the same."

JULIA M. WALTON,
Sec'y M. P. U.

William Crookes, F. R. S., Etc.—
"That a hitherto unrecognized form of Force—whether it be called physic or x force is of little consequence—is involved in this occurrence, is not with me a matter of opinion, but of absolute knowledge."

CHOICE LITERATURE.

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Question.—After the Rochester convention I was traveling along a lonely road, but was overtaken by a man on a wagon, who invited me to ride. After a short conversation I heard him say, "I am a Spiritualist," without turning his head. Later, upon asking him whether he was a Spiritualist, he replied in the negative and denied having said it. What was it?—L. Caleman.

Answer.—The reverberation of the convention which followed in your wake. The mental atmosphere around you being filled with some of the thoughts expressed, one found lodgment on your mental or spiritual ear, and materialized, as it were. This you heard and concluded it must have come from your companion. While thoughts are things, much can be crowded in a small space, and the human aura or magnetic halo absorbs more or less of them according to quality, which quality depends on the mind's interest. A materialistic aura, for example, created by a mind engaged in sensual or selfish indulgences, is too dense to absorb much pure thought; but takes in feelings or emotions more readily, and instead of acting on the mental qualities of the mortal so engaged, they act on the passions, and speak to these, as it were. This is sensed or cognized as feeling or emotion, followed by the desire to indulge according to one's general habits—one to eat, drink, gamble or quarrel, the other to read, study, talk or instruct somebody—one a physical, the other a mental enjoyment—reaping what has been sown.

Question.—Is prayer always effective?—T. P. Allison.

Answer.—Yes, even when selfish at times, if the supplicant has sufficient psychological force to bring the current into action for his or her design. If malice can injure any one, an unloving wish can. But if the one in question is protected by spirituality, there is no foundation for the wish—the evil. Only like attracts like. Injustice in the fundamentals of a combine or one of the leading members thereof may open the way for a foothold, but the injury will be mostly felt and directed on the one in whom the cause for the injustice is grounded. But a prayer for good is also subject to like conditions. If there is no good in the one to whom it is directed the influence will not find anchorage, and rebound on the actor—the supplicant. But, like an evil thought, it rebounds with its own specific effect—one for evil, the other for good. Thus, even a misdirected prayer, if well meant, can not but bring good fruits to the sympathizer.

Question.—What means "The spirit is willing, but the flesh is weak?" Does not spirit control matter?—Esoteric.

Answer.—It means that a purified spirit wants a purified body. After you have become converted in spirit to reform your ways for the better—even though they were not bad before—there being no end to a higher reaching out in wisdom and goodness, the body must also be reformed. It wants new blood and tissue to har-

monize with the new spirit, else the latter suffers. Pain purifies or renews tissue, being to the flesh what fire is to a pest house. Change of climate or diet renews blood—both being often needed with additional change of air, when vitiated by stubborn cases of prejudice or pride. In fact in most cases it is necessary, for human flesh partakes of the nature of the climate through its food, air and water; and by going away a more perfect change can be effected. With new flesh the organs or their linings are also renewed, and health or a new man is the result.

Question.—I note that criminal tendencies are to be cured by drugging. Can this be?—Psychic Student.

Answer.—Yes, as you can make a man hors du combat by giving him an anaesthetic. Morality can not be injected by drugs, but certain impulses may be allayed by drugging and for the time that the drugs are effective. But during that time the man must be injected with an opposite impulse by force of education or suggestion. The blood and nerves partake of the mind force of the owner—are tainted with the impulse and form a microbe compatible with this. The blood and nerves govern the body in accord with the impulse of the spirit or mind. But when the former is changed the latter can not control, especially if the drugs restore the blood and nerves to their natural condition. But this does not restore the spirit to its natural condition—in harmony with universal spirit or law. Willingness to reform only can do this, and while it may be good to repress crime by such methods, it should be amended by preventing a future relapse in the patient.

Question.—About two years and a half ago I tried to develop mediumship. Sat alone for automatic writing. On being "controlled" I felt a kind of numbness in the back part of the head, lower part of the back and right hand and arm. This numbness has left me in the back and arm, but I still feel it in the head, especially at base of brain. It will sometimes extend over the whole brain, round the eyes and at the root of the nose. This makes me sometimes hazy and sleepy and in moments I feel dizzy or swimming. Though this dizziness is not from physical weakness. What is this?—John Psychic.

Answer.—This is due to conditions specific to the individual, which will outlive itself in time, or assume some definite shape in another form of mediumship.

Question.—Why do we feel drowsy after dinner—drawn on, as it were?—H. H. B.

Answer.—Because nature requires passivity for organic action. Eating vivifies the senses and these the locomotion or heart action. But abnormal action, caused by overeating, uses up too much vital force at once or in too short a space of time, compared with it after a light diet, and drowsiness is the natural consequence. Sleep is the agent to neutralize this, for it aids digestion and prevents loss of vital force. An after-dinner nap for a hearty eater is very healthful, and is not out of place for all eaters, if but to doze for ten or fifteen minutes.

Question.—What is meant by "Vengeance is mine," if it is also true that "God is love"?—T. P. Allison.

Answer.—Cause and effect. Nature is intelligent. You are immersed in omniscience. You can not do yourself or another an injustice but that it is resented by nature—physically by pain or disease, mentally by trials or

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